

A R E P L Y

M A D E V N T O

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A N D

M^r. I O H N W H I T E

M I N I S T E R S.

W H E R I N

It is shewed, that they haue not sufficiently
answered the *Treatise of Faith*.

A N D

Wherin also the truth of the chief points of the said *Treatise* is
more cleerly declared, and more strongly confirmed.

By *A. D.* Student in Diuinity.

T H E F I R S T P A R T.



1. *Tim.* 3.

Ecclesia est Columna & Firmamentum veritatis.

The Church is the Pillar & Firmament of truth.

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Aug. 1. de vtilitate credendi cap. 8.

Si iam satis iactatus tibi videris, finemq; huiusmodi laboribus vis imponere, sequere viam Catholica disciplina, qua ab ipso Christo per Apostolos ad nos usq; manavit, & abhinc ad posteros manatura est.

If thou seeme to thy self to be sufficiently tossed (*to wit in doubts, questions, or controuersies of faith*) and wouldst make an end of these labours, follow the *Way* of the *Catholike Discipline*, which did proceed from Christ himself by the Apostles euen vnto vs, and from hence shalbe deriued to posterity.



THE



THE
CONTENTS
OF THE

principall heads and matters handled
in this first Part of Reply.

THE Preface to the Reader, wherunto are
annexed some examples of M. Wottons &
M. Whites vntruthes, taken out of their
late writings. 1.

THE Introduction, in which besides an Explanatio
of the meaning of the word (Faith) there
are handled six Questions, about certaine chief things
appertayning vnto Faith. 2.

1. Concerning the verities believed by fayth.

2. Concerning the Reuelation with which
they are believed.

3. Concerning Church proposition, by which
they are believed.

4. Concerning prudentiall Motiues.

5. Concerning good disposition of the will.

6. Concerning the concurrence of Gods holy
A 2 Spirit.

4 The Contents of this Reply :

Spirit .

Wherto is also annexed a brieſe Recapitulation of the premiſſes , ſhewing that Proteſtants haue defect in all theſe ; and that conſequently they cannot haue true Faith .

3. **T**HE firſt Part of this Reply, diſtinguiſhed into XII. Chapters , anſwerable to the XII. firſt Chapters of the Treatiſe of Faith. In euery Chapter there is briefly ſet downe the principall Poynt or Concluſion of the Booke , and Chapters in the ſaid Treatiſe, and M. Wottons & M. Whites anſwere vnto it : with a new Reply to them both .

4. **T**H E R E is annexed to this firſt Part of Reply a large Appendix , in which is cleerly ſhewed , that the Catholike Roman Church hath bene , and the Proteſtant Church hath not bene (as the true Church muſt be) continually viſible .

5. **L**A S T L Y , out of the Premiſſes in an Epilogue or Concluſion of the Diſcourſe, is inferred, that men muſt be inſtructed in matters of faith , not by the Proteſtant Miniſtry , nor by only Scripture , nor by mans wit or learning , nor by priuate ſpirit, but by the inſallible authority of the Catholike Roman Church , which muſt be continually viſible .

T H E



THE
P R E F A C E
to the Reader.

MY chiefe intention (Gentle Reader)
in setting forth at first, the *Treatise*
of Faith, was (by prouing some few
heads or poynts of doctrine) to shew
a compendious method, or way, by
which all sortes of men might easily
be resolved in all doubts, questions, and controuerfies
concerning faith. How profitable and necessary it is,
that this course of resolution shewed in the *Treatise*,
should be maintayned, and vpheld for good, may ap-
peare by these ensuing considerations.

First, for that to be foundly resolved in matters
of faith, is the foundation of all our spirituall good, and
absolutely necessary to the attaining of Gods grace in
this life, and of heauenly glory in the next, as we may
gather out of S. *Augustine*, who saith: *Faith is the*
foundation of all good things: faith is the beginning of mans
saluation. Without this, neither doth any in this world,
attayne the grace of Iustification, nor shall he in the next
possesse eternall life. To which purpose also *Saint Leo*
A 3 * saith:

Aug. serm.
38. de
temp.

* Magnū * faith: *Without faith it is impossible to please God: Without it, nothing is holy, nothing chaste, nothing lively: for the iust man liueth by faith.*

præsidū
est fides
integra,
fides vera,
in qua nec
augere
quidquam
potest nec
minui:
quia nisi
vna est,
fides non
est, dicēte
Apostolo,
Vnus Do-
min⁹, vna
fides &c,
Huic vni-
tati, Dile-
ctissimi,
incōcussis
mentibus
inhærete,
& in hac
omnē san-
ctitatē se-
cramini: in
hac præce-
ptis Do-
minicis
deseruite:
quia sine
fide im-
possibile
est placere
Deo. Et si
ne illa ni-
hil sanctū,
nihil castū
est, nihil
vniūm.

Secondly this course of attayning resolution, which I endeauour to perswade, is short, easy, safe, sufficient, and necessary to breed vnity of beliefe, and to giue good satisfaction, and infallible assurance in all poyntes of faith, to all who will follow it, as partly I haue shewed in the Treatise: partly I hope to make more playne in this my Reply.

Thirdly the other course of attayning resolution vsed by Protestants (who send men to picke out of only Scripture the certaine truth of euery particuler point of faith) is not only long & tedious, difficult & dangerous, and indeed impossible to be followed, at least by some kind of persōs: but is also subiect to much vncertainty, & in it selfe vnable (as experience teacheth) to breed in men vnity of beliefe, & that infallible assurance, which the nature of true Christian faith doth require, and altogether insufficient to giue that satisfaction, especially in all points of faith, which a good mind would and should desire.

This to be so, we may gather out of that, which is prudently obserued, and ingenuously confessed, euen by *Doctour Field*, who, although an earnest Protestant, doth confesse, that controuerfies of Religion are so many in number, and so intricate in nature, that few haue tyme and leasure, fewer strength of vnderstanding to examine them (to wit by only Scripture) and that therefore men desirous of satisfaction, ought to seeke out the true Church, and rest in her iudgment. *The consideration* (saith he) *of the unhappy diuision of the Christian World,*

World, and the infinite distractions of mens minds, not know- Iustus e-
ing in so great variety of opinions, what to thinke, or to nim ex fi-
whome to ioyne themselves &c. hath made me euer to think, de viuit.
that there is no part of heauēly knowledg more necessary, then Leo serm.
that which concerneth the Church. For seeing the Cōtrouersies 4. de Na.
of Religion in our tyme are growne in number so many, and iuit.
in nature so intricate, that few haue tyme & leasure, fewer M. Field in
strength of vnderstanding to examine them: What remaineth his Epistle
for men desirous of satisfaction in things of such consequence, ry to the
but diligently to search out, which, among all the societies of Archbish.
men in the World &c. is that Spouse of Christ, and Church in his booke
of the liuing God, which is the Pillar of Truth, that so they of the
may imbrace her communion, follow her direction, and rest Church.
in her iudgment. In which words, whether M. Field
make the Scripture or the Church Iudge of Controuersies (at least for the ordinary sort of men) let the indif-
ferent Reader discern.

VVheras therefore two Protestant Ministers haue
 opposed themselves, against the foresaid compendious
 course of resolution, setting out ech of them a great vo-
 lume in way of answere to my little Treatise; I haue
 thought fit to make vnto them this short Reply, that so
 profitable and necessary a method or course of attay-
 ning resolution in matters of fayth, may not for want
 of vpholding, seeme to be ouerthrown: and that conse-
 quently men desirous of satisfactiō in matters of faith,
 may not be depryed of the benefite of that short and
 compendious method of attayning resolution in all
 points of faith, which in the Treatise of Faith is set
 downe.

I do in this my Reply, of purpose omit to speake
 of many particuler by-matters, with which it hath
 pleased

pleased the Ministers to bolster vp the bulke of their books, partly because other Catholike writers haue already sufficiently answered, what is worth answering, about these points: partly because, as I first set downe in the Treatise only a few generall heads or points of doctrine, seruing for a compendious course of resolution, in all matters of faith: so now I haue thought good to recall my aduersaries from their Idle wandering, about other particuler controuersies, and by way of Reply, to challeng them to single combat, about these onely points; that the Reader may the better see the insufficiencie of their answers, and may better perceauē the solid truth of my positions. Vpon which I do the rather insist, because they being well maintayned, do lead a man to sound resolution, in whatsoeuer other particuler points of faith, in such sort, as he need require no more to be sayd, either for confutation of the Protestant, or confirmation of the Catholike cause; and not being well maintayned, there can neuer be so much sayd, as may be sufficient to bring men to a certaine and sound resolution, in all matters of fayth. Neither can there be hope, that with all writing or wrangling, which may be without end, we shall euer bring (as my desire is) particuler controuersies, being at this day (as *Doctor Feild* sayth) so many in number and so intricace in nature, to a happy issue or end.

Some may perhaps take exceptions, at the plainnes of my stile, and manner of proceeding. To whome I answer, that truth (especially in matters of such importance as I write of) needeth not to be set out in colours, but will please all, who are louers of truth
(for

TO THE READER. 9

(for whome onely or cheifely I write) although it appeare in a most simple and plaine habit. Sincerity of matter suiteth better with my subiect, then any singularity of words or phrases. The which sincerity I haue obserued in the Treatise, and in this my Reply, in such sorte, as wittingly and willingly I haue not set downe any thing, but what (after care and diligence vsed) I haue Iudged to be conformable to truth. In cyting the words of holy Scriptures I follow the vulgar Latin edition which I hold to be the best.

The words of ancient Fathers, and other writers which I alledge, I haue either seene the in the authours themselues, or if I haue not had commodity to read them in the Authours, I haue not contented my selfe to haue them out of I know not whose Note-bookes, or out of such mens bookes whose sincerity I haue iust cause to suspect of falsehood; but haue read them in such approued writers, whose fidelity, for their learning, vertue, and other circumstances I haue good cause to trust, and no cause to misdoubt. So that if there were in the Treatise any error, in misalleading Authours, as I doe not remember many (nor any of great importance) to be so much as objected by my captious Aduersaries themselues; or if there shalbe found any such error in this my Reply, yet I hope it will not be censured, to haue proceeded from malice, or carelesse negligence in my will; but rather to haue crept in by humane frailty, or oversight of wit, pen, or print.

Now whether my Aduersaries may with truth professe the like sinceritie in their writings, therby to expect the like fauourable censure of their Readers,

B

I leaue

* What reason I haue to hold the vulgar edition to be best, may be seene in the Preface to the Rhemes

Testamēt, the which vulgar edition is so good as euen Protestants giue high commendations to it.

Beza Annot. in cap.

1. Luc. 6

Praefat. in

non. Te-

stam. ann.

1536.

D Hüfrey

l. de ratione

interpret.

l. 1. p. 74.

Molinus

in nouum

Test. 30.

Pelicanus

Praefat. in

Psalt. an.

1534.

10 THE PREFACE

I leaue it to the iudgement of the discreet; especially after they haue read these few examples of grosse vntruthes, which I haue heere for a tast collected out of their writings, and set forth, not for any hatred I beare to the men, for whose soules health I am ready (if need were) to shed my best bloud; nor for any humor I haue to pry into other mens faults, which is a thing hatefull and contrarie to my disposition, as those that know me can tell; nor for any need my cause hath of being supported by my aduersaries disgrace, it being in it selfe so iust and good, as by other proofes, I make plaine: but for those simple soules sake, who haue bene, or may be deceiued; by giuing credit to my Aduersaries, especially *M. Whites* writings.

EXAMPLES OF GROSSE
vntruthes gathered out of *M. Wottons*, and
M. Whites Bookes, by which the discreet
Reader may see, how little sincerity or care of
truth they haue had; and consequently how little
credit is to be giuen to their writings. And first
out of *M. Wotton*.

TO begin then with *M. Wotton*, as being my
first Antagonist: pag. 34. hauing objected to
himselfe in our behalfe, that the Apostle tyeth
fayth to hearing, he answereth in these wordes. *First*
(sayth he) *this is little aduantage for you, Papists amongst*
whom (till shame and emulation draue you to it, within
these last fifty, or threscore yeares) no man could ordinarily
heare.

heare the Word of God in any tongue, which he understood; and so all your hearing was to no purpose. So he.

Now how apparantly vntrue this his saying is, I require not men of my owne profession, but euen any indifferent Protestant, yea *M. Wotton* himselte vpon better aduiseement to be iudge. For can any Protestant deny, that before threescore yeares the Word of God was ordinarily both to be heard and read in the Latin tongue? Can any also deny, that long before the sayd threescore yeares, in euery Countrey, Diocesse, and Citty, or good Towne, where Catholike Religion was professed, there was ordinarily to be found some that vnderstood the Latin tongue? I suppose *M. Wotton* himselte will not for shame deny these things to be true; which being so, how can it be true, *that amongst vs, till shame and emulation draue vs to it, within fifty or threescore yeares (before the writing of M. VVottons booke) no man could ordinarily heare the VVord of God, in any tongue which he understood? and that, all our hearing was to no purpose?* Surely it cannot without too much shame be denyed, but that some vnderstood the Latin tongue, and that some hearing the Word of God in the Latin tongue, heard it in a tongue which they vnderstood, and that consequently some of our hearing was to some purpose: which is flat contradictorie to that which *M. VVotton* so vniuersally affirmeth to our disgrace, *that no man could ordinarily heare the VVord of God, in any tongue, which he understood; and so all our hearing was to no purpose.*

Moreover, admit we do not take *M. VVottons* ouerlashing words in such ample sense, as the sound of the words immediately lead vs vnto, but that we take

M. Car-
lile in his
booke,
That
Christ
went not
downe in-
to hell.

them as perhaps he meant, that the Scripture was not translated into the vulgar tongue, so ordinarily as it is now adayes. First I might tell M. VVotton, that the corruption of these ordinary translations is such, that it hath caused not only our Authours, but even English Protestants to complayne of them, in which respect I may well say, it had bene better to haue had no vulgar translations, then to haue the people poysoned with such pestilent translations, in which as one English Protestant sayth, *the sense is corrupted, the truth obscured, the ignorant deceyved.*

But to let this passe, and to returne to M. Wottons words, when he sayth, *that no man could ordinarily heare the word of God in any tongue which he vnderstood &c.* If he meane, that before threescore yeares there was neuer any vulgar translation of any part of Gods word among any, whome he calleth Papists, then I say first, that this is more then he knoweth: and secondly if it were so, yet this vniuersall speach of his, *that no man could heare Gods word in the vulgar tongue,* and that all our hearing was to no purpose, is not found. For first some that vnderstood Latin, might ordinarily deliuer in the vulgar tongue (which men did ordinarily vnderstand) at least some part of Gods word, as ordinarily Pastours did in their sermons, and Maisters or Parents did when they taught children the pointes of Christian doctrine in English. Which being so, doubtles some part of Gods word was amongst vs heard in a tongue, that some vnderstood; and so *all our hearing was not* (as M. VVotton sayth too lauishely, and without care of truth or sincerity) *to no purpose.*

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The same M. Wotton pag. 42. accuseth vs in these wordes: You (saith he) limit faith in particular points, to the determination of the Church, so that, no man shalbe bound to belieue, as a poynt of fayth, any doctrine, neuer so certainly proued out of Scripture, vnesse the Church haue resolved of it that it is true; and whatsoever is by the Church concluded for true, must be acknowledged by fayth, though it be beside or against Scripture. Thus far are M. VVottons words. To say nothing of the first part of this accusation, which had need to be rightly interpreted to haue in it any truth, in regard we hold the holy Scripture to be such a principall rule of faith, that whatsoever is certainly proued out of it, is in the same measure of certainty, to be accounted a poynt of faith: and the only reason why we accout proofes brought out of it by priuate men without Church authority, not to make the matter *de fide*, is because ordinarily the proofes are vncertaine.

But for the second part of this accusation, I see not how in any sort it can be maintayned without apparent vntruth; in regard we all hold the whole Scripture and euery word therof to be Gods word; and that it is to be believed entirely by faith. And although we hold, that same thing is to be believed by faith, which is not expressed in Scripture in particuler, nor so conteyned, as without all Church Tradition and authority it can be euidently deduced out of Scripture: yet none of vs hold, that any thing which is against Scripture, can by Church determination, or otherwise, be made a poynt of faith. And I challenge M. VVotton to name, if he can, any approued Catholike Authour, who affirmeth that we must acknowledge by faith whatsoever is determined

by the Church; though it be against Scripture. This I am sure no approved Catholike Authour euer did, or can affirme. For it is not possible in our doctrine, that the Church can (authoritative) determine any thing which is against Scripture, as I declare in the Introduction. q. 3.

This therefore may be scored vp at least for a grosse, if not also for a wilfull & malicious vntruth. The same M. Votton pag. 341. affirmeth, That the maine holines whereby the learned of our side seeke to proue the truth of our Church, is, that we haue Saynts canonized, and made Mediators betwixt God and vs, to rob Iesus Christ of his office, and God the Father of thanks due to him for granting our requests. And pag. 416. he sayth, That, in our opinion, euery man that is saued, is more beholding to himselfe then to God for his saluation: the which he sayth, in regard he thinketh vs to hold, that it was possible for vs to be saued, was Gods doing: but that this possibility tooke effect in vs, we may thanke our selues more then God. So that by this doctrine (sayth he) the glorie of euery particuler mans saluation, is more due to the party saued, then to God the Saviour. How false and slanderous this his Relation is, is apparent enough to all that rightly vnderstand our doctrine in these points. But for those who know not what our doctrine is; here I haue thought fit to explaine what we hold, that thereby euery one may discern how ignorantly or maliciously this Minister misreporteth our doctrine.

Concerning the first poynt, we do not hold Saints to be Mediatours of redemption (which is the peculiar office of our Saviour Christ) but only of intercession, the which doth neither rob Iesus Christ of his office

office, nor God the Father of thanks, more then is done, by making liuing men in like manner Mediators of intercession. But to make liuing men Mediatours of intercessiō doth not robbe Iesus Christ of his office, nor God the Father of thanks. *Ergo.*

The *Maior* I proue, because there cannot any substantiall reason of differēce be assigned, why those that pray vnto Saints to pray or make intercession to God for them, do more robbe Iesus Christ of his office, or God the Father of thanks, then those that pray or intreat liuing men to pray, or make intercession to God for them.

The *Minor* I proue, because *S. James & S. Paul* Iac. 5. v. 16. make liuing men Mediatours of intercessiō, while one of them biddeth vs pray one for another, and the other Rom. 15. v. 30. intreated men to pray for him: as also those Protestants did, who (in *Iohn Fox* the Martyr-maker his time) taught their children to aske blessing in this forme: *I pray you Father, pray to Father Fox, to pray to God to blesse me*, yet none of these is therby thought to robbe Iesus Christ of his office, or God the Father of thanks. Therefore to make liuing men, and consequently Saints Mediatours of intercessiō, doth not robbe Iesus Christ of his office, nor God the Father of thanks.

Concerning the second point, we do not hold any opinion which affirmeth or wherupon necessarily followeth, that the glory of euery mans saluation is more due to the party then to God. For we constantly affirme, that not only the possibility, but the whole effect also of saluation is to be ascribed more principally to God, then to our selues, because the worke & will, by which the effect of our saluation is achieved, is not of

of our selues , as of our selues , or only or principally of our selues , but chiefly from God , who did worke it , both by preuenting vs with his exciting grace , in such conuenient manner , as he knew most conformable to our inclination , & by helping vs with his cooperating grace , without which our endeauors would be in vain , or none at all : the which cooperation also of our part , is indeed ours , because it is free , but so it is ours , as it is also Gods , and more principally Gods then ours , in regard both the whole power of freewill is originally from God , and wholly dependeth of God : and also because euery free act therof by which we attaine saluation , according to euery degree of Entity which is in it , dependeth vpon Gods preuention , and concurrence with our will , in such manner as is already said .

So that in our doctrine , if one aske who is chiefly to be thanked , that the possibility of saluation tooke effect ; we do not answere as *M. VVotton* would make vs to answere , that we are more to be thanked : but the quite contrary , that God is more to be thanked then we our selues , and we not at all to be thanked or glorified , but in God , and for God . First because he , and not we , first framed , and continually preserueth the whole power of our freewill , and the liberty therof . Secondly he , and not we did preuent and excite our will , with such good motions , as he knew would moue vs to that will and good worke , by which we attayne saluation . Thirdly not we alone , but he and we , and more principally he then we , did actually cooperate with the forsayd preuenting and exciting motions of grace , to the effectuall producing of that free will and worke , by which we actually attayne saluation .

The ods therfore being on Gods side, three to one, as I haue declared, yea all in all, in regard that whatsoever is ours, is originally wholly Gods, as I haue also explained, how can *M. Wotton* truly say, that in our opinion we are to thanke our selues, or to giue glory to our selues for the effect of our saluation, more then to God? If *M. Wotton* vrge, that at least, by this doctrine some part of the glory is giuen to our selues, which hindereth that the whole glory is not giuen to God; I answer, first, that although some glory be giuen to vs, according to that of *S. Paul*, *Glory, honour, and peace to Rom. 2. v. every one that worketh good*: yet that part of glory which^{10.} is giuen to vs, is not taken from God, in regard it is not giuen to vs, as hauing any thing of our selues, as of our selues, or as hauing any thing which we do not acknowledged to come from God: but as the thing for which glory is giuen to vs, is acknowledged to come originally from God, and continually to depend of God, so the glory which is giuen to vs for it, is finally referred to the glory of God, according to that of *S. Paul*: *He that 2. Cor. 10. v. 17. glories, let him glory in God.*

Secondly I say, that by attributing some free cooperation of man with Gods grace; and consequently some glory to man, Gods glory is not diminished, but increased. That it is not diminished, appeareth in that our cooperation doth not hinder Gods immediate working, and concurring to the whole effect of our saluation; and so by our cooperation Almighty God looseth no glory due to his working our saluation: nay his glory is (as I sayd) thereby rather increased; because besides that glory, which redoundeth to him, by his owne immediate working the whole effect of our

C

salua-

saluation, there is added that glorie, which is due vnto our cooperation, which is so ours, as it is also his, yea more principally his then ours, as hath bene declared, and may in part be vnderstood by the example of a cunning Painter, who is more commended, if he, with instructing, and continually leading and guiding the hand of one of his litle childré make a faire picture, then if he himself made it with his owne hand alone.

By these few, without seeking more examples the discreet Reader may see how little credit is to be given to M. VVotton in his reporting our opinions. Now I will adioyne an example or two of his misreporting the opinions of ancient writers. Pag. 17. he reporteth S. Hierome to say vniuersally, *Whatsoeuer is taught without the authority of God* (to wit in the Scriptures, as M. VVotton would haue vs vnderstand) *is as easily contemned, as alleadged*: for which he citeth S. Hieroms exposition vpon S. Matthew c. 23. But looking vpon the place I do not find any such vniuersall assertion, neyther in words nor sense: but only that S. Hierom hauing spoken of a particuler fact, to wit, of the killing of Zacharias &c. *This* (sayth S. Hierome) *because it hath not authority from the Scripture, is with as much ease contemned, as approued*. Now it is one thing to say, as S. Hierom saith, *This because it hath not authority &c.* and another thing to say, *Whatsoeuer hath not authority of Scripture, is as easily contemned as alleadged*.

And it is meruaile that M. VVotton, who would seeme to be so skillfull in Logicke, hath not learned not only that a *particuler* and an *vniuersall* be farre different things, but also that *à particulari ad vniuersale non valet consequētia*. It is not a good and lawfull consequence to
inferre

inferre a *uniuersall* vpon a *particular*. Perhaps M. VVotton for his excuse will say, that although S. Hierome speake of one *particular*; yet his reason (to wit because it is taught without Scripture) is *uniuersall*. I reply that S. Hieromes reason, although it may seeme in it self to be *uniuersall*, yet as it is applied by him to this *particular* is not so *uniuersall* (as M. VVotton would make it) because this *particular* which S. Hierome speaketh of, and vnto which he applieth this reason, was knowne to him not to haue bene approued by authority of Councells, or vniforme consent of Doctors of the Church, or by any other such proof, & therefore not being also taught by the Scripture, S. Hierome might well say, that, *This* (to wit being not cōfirmed by authority of the Church &c. nor in it selfe likely) *may be condemned for want of proof out of Scripture*. And yet hence followeth not that whatsoeuer wanteth proof out of Scripture, especially if it haue certaine proof out of Councells and Fathers &c. is therefore as easy to be condemned as alledged. For if this had bene any part of S. Hieromes meaning, he could not haue said to his aduersaries, as he did: *I could drie vp all the little riuers of your propositions with the only Sunne of the Church*; because his Aduersaries might haue answered him out of himselfe: So long as you bring only the sunne of the Church without prooffe of Scripture, it is as easily condemned as alledged.

Hieron. dial. contra Lucifer.

A like false allegation of Tertullian I find made by M. Wotton in the same 17. pag. Tertullian, sayth he, *reiekteth that which is brought, if it be not in the Scriptures*. By which M. Wotton seemeth willing to make his Reader vnderstād, that Tertullian meant either generally or indefinitely to reiekt whatsoeuer should be brought

Tertull. l. de carne Christi. c. 7.

Tertul.
l. de præ-
script.

*non aliter

Ibid.

(although confirmed to be true by the authority of the Church) if it were not in the Scripture; whereas *Tertullian* hath neither any such wordes or meaning. All that I find in *Tertullian* is, *Hoc quidem Scriptura non dicit*, this truly the Scripture doth not say, and, *non recipio quod extra Scripturam de tuo infers*. I do not receiue that which without Scripture thou dost bring in of *thy own*, or out of thy owne head: which is farre from prouing *Tertullian* to reiect whatsoeuer thing (although confirmed to be true by the authority of the Church) if it be not in the Scripture. Nay *Tertullian* is so far from reiecting Church-authority, that he setteth downe as a speciall prescription against Heretikes (who would haue all proued by only Scripture) that, *What the Apostles preached, and what Christ reuealed vnto them, ought not otherwise to be proued, but by the same Churches which the Apostles founded.*

And he is so far from requiring all to be proued out of only Scripture, that he expressly sayth, that Heretikes who pretend Scriptures are not to be admitted to any disputation about Scriptures, which he sayth will nothing profit, in regard Heretikes receaue not some Scriptures, and those which they receiue, they must wrest to their purpose with additions and detractions. And if they admit some Scriptures entirely: yet they turne the sense of them by false expositions. Wherefore he aduiseeth that we should first enquire to whom the Christian fayth, and the possession of the Scriptures do belong, in regard where the truth of Christiana faith and discipline shall appeare, there shall be the truth of Scriptures & expositions, and all Christian traditions.

These few examples may suffice to giue the Reader
a tast

a tast of M. VVotton his want of sincerity. The first testifieth how vntruly and slanderously he hath misreported our practise in matter of fact. The second, third, & fourth, do declare how ignorantly, or rather perfidiously he setteth downe our doctrine in matter of faith. The fifth & sixt shew how corruptly he cyteth the sayings of ancient Fathers. I will adde only one example more, shewing how bouldly and rashly he doth deny, that any ancient Father doth hold that which not only some of them do hould, but which himselfe knew, & within few pages after confesseth one of them to hould.

This example is found pag. 281. where he saith in way of answere to me, *That by Catholikenesse, vniuersality of tyme should be signified, you presume, but proue not: yet I am perswaded you are not able to alleadge any one ancient Authour beside late Papists, that by the Catholike Church vnderstandeth a company that hath bene alwayes &c. And againe: I say (saith he) that no man conceiues this propriety (of the Church being in all tymes) to be signified by the word Catholike.* How grossely vntrue this rash assertion is, he might haue learned out of *Vincentius Lyrinensis*, who liued more then a thousand yeares agoe, and consequently was no late Papist. *In the Catholike Church (saith Vincentius) we must be very carefull to hould that which was beliened, euery where alwayes, and by all; for this is truly and properly Catholike, the which the very force & reason of the name Catholike doth declare &c.* Great therefore was M. VVottons rashnesse, & his ignorance grosse, if he were ignorant in this. But was he indeed ignorant (thinke you) that any held this besides late Papists? How chance then, that himselfe within few pages after, to wit, pag. 286. acknowledgeth, that *Clemens Ale-*

xandrinus l. 7. strom. speaking of the Catholike Church, seemeth to apply the terme *Catholike* to tyme. It was not therfore ignorance (as it seemeth) but want of due care of sincerity and truth, and tooto earnest desire to take occasion to carpe and cauill, which made him so rashly affirme, and set out in print, that which himselte knew to be false. Which want of sincerity being thus by me discovered in him, I hope I shall not need to bid the Reader, *BeWare of M. VVotton*, since euery discreet man will out of his owne iudgment and care, take heed how with danger of his soule, he trusteth such slippery Merchants.

Out of M. VVhites Booke.

NOVV to come to *M. VVhite*, whose Booke is said to do much more harme among the simple, then *M. VVottons* doth: I hope I shall lay open such foule want of sincerity, & care of truth in him, as it will plainly appeare, that those who shall hereafter take harme by giuing credit to his wordes or writings, shall shew themselues to be very simple indeed. I must craue the Readers pardon, if contrary to my vsuall course, he find me in this passage something sharp, because *M. VVhites* outrages are such as require more then an ordinary sharp reprehension.

First in his Epistle Dedicatory, in which he speaketh not to simple men, but to *his most R. Fathers in God, Toby the Lord Archbishop of Yorke his Grace, Primate and Metropolitan of England, and to George Lord Bishop of Chester his very good Lords*, he affirmeth to our dilgrace, *That all our speech is of the Church, no mention*
of

of the Scriptures, or God our Father, but of our Mother the Church: the which he confirmeth with a scurrilous comparison, much like (saith he) as they write of certaine Ethiopians, that by reason they vse no marriage, but promiscuously company together, it cometh that the children follow the mother, the Fathers name is in no request, but the mother goeth away with all the reputation. Thus he.

Now how lowd and lewd an vntruth this is, I referre to the iudgement of any man almost neuer so simple, supposing he haue had any ordinarie conuersation with Catholikes, or be in a meane measure acquainted with their words and writings. For what man is so simple, who cannot discerne this to be evidently contrarie to our ordinarie practice and common speech, and contrarie to our profession & publike doctrine of faith? And is it then possible, that a Minister whose name is *White* should haue a face so *black*, as without blushing, so soberly to asseuere such a notorious vntruth, especially in the sight or hearing of those his good *Lords & Reuerend Fathers in God*? Surely it is meruaile, that those his *Reuerend Fathers*, or some for them did not examine, and marke this and other his grosse vntruthes, or marking them, that they would for their credits sake suffer them to passe (especially twice) to the print. And much more meruaile it is, that instead of reprouing the man for such his shamefull vntruthes (which had bene the duty of *Reuerend Fathers in God*) they would permit him to vse their names in the forefront or beginning of his Booke, by which men may suppose, that they by their authority do canonize, or at least giue countenance to so many his grosse errors and vntruthes, as are found in this his booke.

It would be too tedious to touch all particulars which may be obserued in this his Dedicatory Epistle, in which like a man run mad or frantike through fury, he rayleth and rageth against our Religion, & the Professours therof, without care eyther of truth, sincerity, modesty, or common ciuility. I will as I purposed giue the Reader only a tast leauing it to his discretiō to think of the rest as he shall see cause.

§ . 3 . *The Iesuities (saith he) which are the Popes Ianizaries that guard his person, and were brought in now at the last cast, when the state of the Papacy was at a dead list, to support the weight of the maine battaile, haue pestered the Land with their writings, and filled the hands and pockets of all sorts of people with their papers: yea fannes and fethers are lapped up in them, wherein it is admirable to see, how presumptuously they take upon them in disgracing our persons, belying our doctrine, and coyning and defending strange opinions of their owne, neuer heard of afore &c. How false this his relation is, in diuers respects, the discreet Reader if he be acquainted with Iesuities, will easily discern. As namely in that he saith, the Iesuities be the Popes Ianizaries &c. that they haue pestered the Land and filled the hands and pockets of all sortes of people with their writings &c. that they are admirably presumptuous in disgracing the persons of Protestants, &, in belying their doctrine, &, in coyning and defending opinions neuer heard of afore.*

§ . 4 . He passeth from Iesuities to the Seminary Priests, of whome in his rayling humour he saith, *that since the Harpies were chased away, and Bell was overthrowne, neuer was there such a greedy and rauinous Idoll as the Seminary with his back and belly, sinking and drowning all that intertaine him. But truely he might better haue*

haue applyed this calumnious comparison (of Priests with the *Harpies* & the *Idol Bell*) to most of the married Ministry, & to those their hungry and proud brats, that loue litle to fast, and desire much to go fine: as also that other grosse similitude of *Moloch the Idoll of the Ammonites*, with the *seauen aumbryes*, ready to receiue *Meale*, *Pigeons*, a *Sheep*, a *Ramme*, a *Calfe*, an *Oxe* &c. (which he applyeth to the same Seminaries) suiteth much better with the said married Ministers, then with the Seminaries. For the Seminaries, as they liue single, haue no need of so many aumbryes, but can be contented with such poore pittances from hand to mouth, as the charity of good people will affoord them: wheras married Ministers, especially if they haue many children, had need to haue many aumbryes filled with all such stuffe as was in the said aumbryes of that Idol, to wit, *meale*, *pigeons* &c. sauing only that they loue not to haue an aumbry to entertaine any bodyes children besides their owne.

§. 5. He falsely and slaunderously chargeth both Priests and Lay Catholikes with disloyalty to the Magistrate, affirming, *that all our Religion is full of doctrine, whence proceedeth monsters of Conspiracie against the State* &c. then turning his poysoned pen against the Pope, with Ministeriall rayling Rhetorike, he saith: *This is the practice of the man of Rome. In the Pallace of Constantine where formerly of old godly Bishops had wont to be intertayned, he stalleth vp purpled Machiauellians, and vnreasonable beasts, to prey upon Constantines Successours, and deuoure the Princes of the earth: and to euery pillar of our Churches almost in Europe he chayneth Volues & Lybards, to fly at our throats, whensoever we come with-*

in their reach; and these bearded that we see of Friars, Seminaries, Masse-priests, Iesuites, pretending to be Pastours of our soules, be nothing else but so many Beares & bloudy Tygers, chayned to the pillars of our Churches, the fatal enemies of Princes and their people, to sucke their bloud &c. And againe. The Turkes Lyons at Constantinople with feeding and familiarity of their Keepers, become tame & gentle, but the Popes sauaiges of Rome, by no forbearance or mercie shewed them can be mollified, no gentle vsage can tame their nature, no clemencie will reconcile them, no dyet will swage their thirst of bloud &c. I might relate more out of this spitefull Epistle, but this is sufficient to let the Reader see the mans humour of shamelesse, scurrilous, and slanderous lying, and of outragious, malicious, & pestiferous rayling.

To passe therefore from this his Epistle Dedicatory to his Preface to the Reader. §. 1. he falsely chargeth the Church of Rome to hold doctrine which it doth not hold, but expressely condemne. Concerning merit of workes (saith he) it holdeth, that when men hauing conuersed godlily and righteously in this mortall life, to the end to obtaine eternall life, this is not to be deputed to the purpose of Gods grace, but to the ordinance of nature, appointed presently in the beginning when man was created: neither in this retribution of good things is it looked to the merit of Christ, but onely to the first institution of mankind, wherein by a naturall law it was set downe, that by the iust Iudgement of God the keping of Gods commandments should be rewarded with life as the breaking of them is with death. Thus farre is M. Whites relation.

But how false this relation is, may appeare, not only in that the contrary doctrine is ordinarily taught
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by our Deuines, as may be seene in *Halensis. 3. part. 9. 69. mem. 5. art. 3. 5. D. Thom. 1. 2. q. 109. art. 8. Roffensis refut. art. 36. Tapper de lib. arbit. Bellarmine l. 5. de Iustif. c. 12. 14. 15. and others. Whereunto may be added the Councell of Trent sess. 6. c. 16. where it is expressely defined, that, To those that worke well vnto the end, and put their hope in God, life euerlasting is so le propounded, both as a grace (note the worde Grace) mercifully promised to the children of God through Iesus Christ, and as a hyre faithfully to be giuen to their good works & merits, by the promise of God himself. By which definition of the Councell, wee may learne, that by our doctrine, life euerlasting is not obtained by nature, but springeth of Gods grace and mercie, and the merit of our Saviour Christ. And although our good works do merit, yet it is not our works, as done by nature, but as done in, and by the grace of Christ, as is further declared by the said Councell, which sayth, that, Christ Iesus doth, as the head into all the members, & as the vine into the branches, continually infuse vertue to those that be iustified. The Church-vertue doth alwayes goe before, accompanie, and follow their good works, without which vertue, these their works could not by any meanes be gratefull to God and meritorious. This loe is the doctrine of our Church, and not that temerarious and hereticall proposition which M. White relateth out of one Michael Baio, who is so farre from being an approued author, sufficient to declare what is the doctrine of our Church, as that he is disallowed, & this his proposition expressely condemned by Pius Quintus, who was in his time cheif Pastour of our Church.*

In the same Preface I find many other notable vn-

truthes, as §. 3. where he affirmeth, that *The Papacie was brought in by Sathan at the first, and is still continued, onely to seduce the world.* And againe: *That Catholikes seeke nothing, but to be contrary to Protestants, and euen hate the name of peace.* Also §. 6. where he affirmeth, that *The present Roman Church is wholly departed in the questions controuerted from the ancient, and retaineth nothing but the title, and that the ancient Church of Rome professed the same faith which Protestants now professe.* And §. 11. where he affirmeth, that *Protestants haue the Scripture in manifest places free from all ambiguity for their side.* And againe, that *Protestants haue the principles of religion contayned in the Lords Prayer, the Creed, the ten Commandements, leading directly to euery point of Protestancy, and that for this reason the Church of Rome forbiddeth the reading & exercise of these things to the people, least they should see so much.* And againe. *That the ancient Fathers are for Protestants in expresse tearmes, in all things that they held constantly and certainly with one consent, & that in the principall points, touching Scripture, Iustification, Merit of workes, Images, and all the rest, they write most cleerely with Protestants.* Againe, that *Protestants haue done nothing against the Church of Rome, but innumerable people in all ages wished it long ago.*

All these be very grosse vntruthes, & some of them such, as not only Catholikes, but also learned Protestants will confesse to be false; yea euen M. White himself either must confesse himself to be blockishly ignorant or carelessly incōsiderate, or els he must graunt, that he hath affirmed these thinges against his owne knowledg, & conscience. Which being so, I might here make an end without saying any more, as hauing
giuen

giuen the Reader a tast of *M. Whites* want of truth and sincerity, sufficient to make any discreet man beware how he giueth credit to these his writings: yet because in the 12. §. of his Preface he offereth (as he sayth) *certaine externall marks and sensible tokens, whereby the falshood of the Roman Church may be discouered, & the most resolute Papist that liueth moued to misdoubt his owne religion*; I haue thought it not amisse to examine these his Marks & Tokēs, as supposing that if I find him to faile of truth and sincerity in these, men will not expect to find it in the rest of his booke, in regard he intending to mooue by these his Markes and Tokens, euen (as he saith) *the most resolute Papist that liueth to misdoubt of his religion*, it is like he would vse all his diligence & care, that such a carelesse man in so bad a cause could, not only to bring sensible, but also sound and substantiall matter, and that very truly and sincerely set downe, as knowing that such resolute Papists will not be easily moued to misdoubt of their (so anciēt & well grouēd) Religion, by any sleight markes, or tokens, though neuer so seeming sensible, especially if they may sensibly perceiue them to be vntruthfully and vntruly propounded, and vrged against them. That therefore the Reader may better ghesse what truth and sincerity he may expect in the rest of *M. White* his book, I haue thought fit briefly to view, and run though these his Markes and Tokens.

The first Marke is (saith he) *their enmity with the holy Scripturs*. This is an euident vntruth, proceeding either out of ignorance, or out of enmity and malice against vs. For who knoweth not, that we be so farre from hauing enmity with sacred Scriptures, as we reue-

rence and respect them far more then Protestants do, partly in that we accept all the Bookes of them, which the ancient Church hath deliuered to vs, as Sacred and Canonick: whereas Protestants by their priuate spirit thrust some of them, as it were, by the head & shoulders out of the Canon: & partly also for that we haue such reuerend regard to the diuine truth contayned in them, as we do not presume eyther to translate or interpret them, according to our priuate fancy or iudgment, but conformably to the approued spirit & iudgment of the vniuersall Catholike Church. Whereas the Protestants haue so little regard, that they permit euery man to rush, without reuerence, into the sacred Text, to translate it, if he haue skill in the learned tongues, or to interpret it by his priuate spirit, although he haue no skill in any besides the vulgar tongue.

* This infallible meanes is the authority of the Church, Fathers, Councils & Pope, which is so far frō being yiel-
ded by our selues to be sub-
iect to er-

Now although we do hold that Scripture is not the only rule, yet this doth not argue that we be enemies to the Scripture, or that we are voyd of all meanes to secure vs of the truth. For first, we hold the holy Scripture to be *one rule, yea a principal rule* of our faith, which we should not do if we were enemies to Scripture. And one reason why we hold something else besides Scripture to be with Scripture the rule of our faith, is partly because so we learne out of Scripture, as in the Treatise & this my Reply will appeare: partly because we find it necessary to admit some other infallible rule & * means, which may infallibly assure vs, both what Bookes be Scripture, and what translation, and what interpretation is to be followed, for finding out the diuine truth contained in Scripture. On the contrary side Protestants who will admit no rule, but only Scripture, do not this for

for pure friendship and good will to the Scripture, but for enmity or not very good will to the Church, whose authority while they do not admit to be infallible, they haue left themselves vtterly voyd of means sufficient to secure their faith by, & to find out the diuine infallible truth, contained in Scripture, as in the Treatise & Reply is largely shewed.

As concerning his second Marke, wherein he saith, *the very face of our Church is cleane contrary to the first antiquity*: If he meane, that there is some accidentall difference, eyther in personall qualities of particuler men, or in some poynt of outward estate and manner of government, betwixt the first Primitiue age or infancy of the Church, and that other estate which after it had, and now hath, *when it is at full growth*; this is not an argument sufficient to make men doubt of our religion, more then to see some accidentall alteration betwixt the infancy, and elder age of a man, is any argument sufficient to make one doubt, whether he be substantially the same man, or no. But if he meane, that there is any substantiall difference in any doctrine of faith, his assertion is very false, as I declare in the Appendix annexed to this my Reply, where particuler answer is made to the chiefe matters, against which heere he taketh exception.

M. Whites third Marke is set downe by him in these wordes: *There is no point of our faith, but many learned in their owne Church hold it with vs. And no poynt of Papisry that we haue reiected, but some of themselves haue misliked, as well as we. And this* (saith he) *may be demonstrated in all the questions that are betweene vs, & they know it &c.* Thus farre are M. Whites wordes. The which containe

ror (in any poynt of doctrine, authorita-
tively concluded)

that euen M. VVhis himselfe, who here

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containe in them so many black lyes, as there are instances which may be giuen of particuler pointes both of Catholike doctrine reiecte by Protestants, & not misliked by any of our selues, and of Protestant doctrine not patronized, nor held by any learned men of our Church. And to omit other instances, I aske *M. VVhite*, how many learned men of our Church haue denied the Masse to containe a Sacrifice in such sort, as Protestants doe deny? How many also will he find to affirme that Christ his blessed body is onely figuratiuely in the Sacrament, or in such sort, that the Reall substance of it, is no nearer them that receiue the Sacrament, then heauen is to the earth, as by the *Caluinists* is held against the *Roman Church*. Let *M. VVhite* for his credit produce, if he can, many, or any learned men of our Church which hould in these points with *Caluinists* against the *Roman* faith. As for the *Index expurgatorius* (which *M. VVhite* mentioneth) and the practise and vse of it, our Authours haue sufficiently answered, namely *N. D.* in his *Warn-word*, and the Authour of the booke, called *The grounds of the old and new Religion*, in his answer to *M. Crashaw*, annexed to the said booke.

The fourth Marke is set downe by *M. VVhite* in these wordes: *The most points of Papistry are directly, and at the first sight absurd, & against common sense, & the law of nature*. If he meane that they seeme at the first sight absurd &c. to the seduced people of his sect, who neither belieue, nor rightly vnderstand either the things by vs beleiued, or the reason or authority for which we belieue them; then it may be, he sayth true, but nothing to the purpose. For if this were a sufficient Marke, to make vs mildoubt our religion, by the like reason other

Heretikes

Heretikes or Infidels, who do not belieue the mysteries of the Blessed Trinity, the Incarnation &c. might think to make vs misdoubt the truth of these mysteries, because they (who neither belieue these mysteries, nor rightly vnderstand them, nor the reasons and motiues which make vs belieue them, will say that these mysteries are directly, and at the first sight absurd, and against cōmon sense. And as we would answere these Infidells, that although these mysteries seeme to them to be absurd &c. yet in truth they are not absurd, nor against, but aboue our reason and sense: so I say to *M. White*, although other points of our religion seeme to him absurd, yet in truth they are not absurd, neither are they contrary to, but at most aboue the reach of naturall reason.

And one cause why the cōmon sort of Protestants do at first sight think them absurd is, because they haue not heard points of our doctrine truly related & declared, as our Authors declare them, nor the reasons and authorities set down, for which we belieue them; but haue heard such ignorant or malicious Ministers as *M. White*, make false relation of points of absurd doctrine to be held by vs, which we do not hold, but abhorre. As to goe no further, *M. White* falsely relateth in this very place, that we hold *the Pope to haue right to Lord it ouer the Scriptures, Fathers, Councells, Church, and all the World*. That we teach also, *men to murther the King: to pay no debts: to blow vp the Parliament: to dispense with murder, and whoredome &c.* These and such like be not points of our doctrine, but shameles & slanderous vntruthes, by which simple people are drawne by ignorant, or malicious Ministers to mislike our doctrine

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ctrine in generall, and to be apt to haue a worse conceipt of euery point of it in particuler, especially at the first sight, then by due examination they shall find it to deserue.

* Whether this imputatio made by M. VVhite against vs, be more fitly applyed to Protestants, or Catholiks, I refer me to those who shall with indifferency read and compare their writings; and particularly I with the Reader to read and note what after due examination was found, and is set downe in print by M. VValsingham once an earnest Protestant, & now a

The fifth marke, saith M. White, is *their intemperate and vnchristian proceeding against vs: for* (saith he) *if they were of the truth, they would not defend themselves, and deale against vs with grosse lying, vncharitable rayling, irreconcilable malice, which are the weapons of darkenesse, but with grauity and sincerity, as becomes Christs Gospell.* Thus he. Who with more truth might haue told many of his owne Protestant * brethren of these foule faults, with which he falsely chargeth vs, and might also haue found himselfe so grossely guilty in the same kind, as he should haue bene afrayd to cast these stones of calumniation against vs, least with shame they should be more iustly returned against himself, whom I haue now so freshly taken with the manner of *intemperate and vnchristian proceeding against vs*, to wit, with *grosse lying, vncharitable railing, and malice*, I will not say (as he doth) *irreconcilable malice*, because I will in charity hope the best, that he may repent and amend, and so be reconciled to vs: which reconciliation when he shall sincerely desire and seeke, he shall by experience find, that we do not beare *irreconcilable malice*, but will with all charity receaue him, & that he need not feare, that we will vse any cerimonie of exorcizing him, as a possessed person, which is neuer vsed by vs, when ordinary Protestants, euen Ministers, are conuerted, as those that haue bene conuerted can tell.

He shall then find also that, which now preiudicate conceipt will not let him see, that our Authors who

who charge Protestant writers with absurd opinions, had iust cause so to do, and that there is among vs ordinarily the spirit of meeknesse and forbearance, farre more then is (*ceteris paribus*) or can be expected to be among Protestants. *Ordinarily* (I say) because so farre forth as any of our men haue threatned or attempted any vnfit thing, or haue in their writings or actions demeaned themselues otherwise thē in Christian duty they ought, our Church-doctrine doth disallow it, and therefore no reason, that their priuate faults or errours should be ascribed to our Church: wheras on the contrary side, it may be doubted whether Protestants may in like manner plead that their Church-doctrine doth also disallow all misdemeanours of their men, because diuers, euen of their * principall pillars, and chiefe men, either by wordes, examples, or writings haue * without controlment of any of their Church-Canons opened the gap to far more rancour, impatience, & rebellion against their Catholike Soueraignes, then can be shewed in Catholikes against their Protestant Princes.

good Catholike, conuerted partly by obseruatiō of the sincerity of Catholikes, and grosse lying euidently found to be frequēted by not only one, but diuers chief Protestant writers.

* See the Protestants Apology.

The sixt marke (saith M. VVhite) is, *the prodigious ignorance, whereunto they fall, who line in Papistrie*. For proof wherof he setteth downe certaine examples, which he saith he hath obserued from the cōmon people, to wit these ensuing:

The Creed.

Creezum zuumpatrum onitentem creatorum eius anicum, Dominum nostrum, qui cum sops, virigini Maria: crixus fixus, Ponchi Pilati audubitiens, morti by sonday, father a fernes, sclerest vn iudicarum, fiuis a mortibus. Creezum spirituum sanctum, ecli Catholi, remissurum, E 2 peccatu-

peccaturum, communiorum obliuiorum, bitam & turnam
again.

The little Creed.

*Little Creed can I need,
Kneele before our Ladies knee:
Candle light candles burne,
Our Ladie prayed to her deare Sonne,
That we might all to heauen come.
Little Creed, Amen.*

White Pater noster.

*White Pater noster, Saint Peters brother,
What hast i'th t'one hand? White booke leaues.
What hast i'th t'other hand? heauen yate keyes:
Open heauen yates, and * steike hell yates:
And let euery crysom child creep to it owne mother:
White Pater noster, Amen.*

* shut.

After which hauing two other examples of like od
stufte, he further saith. *Their prayers, & traditions of this
sort are infinite, & the cerimonies they vse in all their actiōs,
are nothing inferiour to the Gentils in nūber & strangenesse,
which (saith he) any man may easily obserue, that conuer-
seth with them &c. And it cannot be answered (saith he)
that these are the customes of a few simple people, for this
which I say is generall throughout the Countrey, the whole
body of the common people Popishly addicted, practising no-
thing else, vntill it please God by the Ministry of the Ghos-
pell to conuert them: yea the most men and women deuoted
to Papistrie, though well borne & brought vp for ciuill qua-
lities, and of good place in the Countrey, yet lye plunged
in this ignorance.*

This is the Ministers lying relation, which I
thought fit to recite something at large, as being such,
and

and so grosse of it selfe, as it will without any thing said by me, sufficiently discredit it selfe. And I meruaile with what face, he, that in his last Marke hath so soberly preached against *intemperate and vnchristian proceeding, grosse lying, vncharitable rayling &c.* can now come, and sit as it were on an Ale-bench, and relate such notorious, ridiculous, and slanderous vntruthes.

Vnto which, first I say, that notwithstanding all the conuersatiō I haue had these many yeares with Catholikes of diuers sorts, rich and poore, old and yong, learned and vnlearned, in the South, in the North, I may protest, that vntill I read them in *M. Whites* book, I neuer heard of any one of these his examples, to be vfed by any one Catholike; nor indeed did I euer before heare of any one of these absurd formes of prayer to be so much as extant in the world. Secondly I say, that diuers Catholikes of far better credit, then *M. White* (liuing in that very Countrey where *M. White* liueth, and hauing far more inward conuersation with Catholikes which liue there abouts, then he is like to haue) haue bene demaunded, what their knowledge was about this point: and no one of them did know any Catholike man, or woman, that did vse to say their prayers in such a ridiculous sort.

But admit the Minister had met at the Ale-house some drunken old man, or some doting old wife, of whome he might perchance receiue this ridiculous rotten stuffe, to say nothing of what better knowledge of the necessary points of faith, such persons in their better wit and sense might haue; I aske *M. White*, whether he thinke, that these few examples be sufficient to iustifie this generall assertion, wherein he saith, *Their*

prayers and traditions of this sort are infinite, and the Cerimonies they vse in all their actions nothing inferiour to the Gentills in number, and strangenessse. What? Haue we infinite prayers and traditions like to the *White Pater noster*, little Creed &c? Doe we also vse Cerimonies, not only in some, but absolutely in all our actions? And are these Cerimonies nothing, not a iote, inferiour to the Gentills in number, & strangenessse? Surely this is strange, and so strange, that he were a strange man, who would belieue it, especially hauing neuer seene, nor obserued any such matter. But what man is there who although he liued neuer so long in companie of Catholikes, did, or could see, or obserue any such matter? Yet *M. VVhite* (forsooth) will needs perswade vs, that *any man that conuerseth with Catholikes may easilie obserue it.*

Well let vs go forward, and belieue (if we can) that *M. VVhite* with *Lynceus* eyes hath seene or obserued that which no other person, nor we our selues haue seene, nor possibly can see and obserue. At least good *M. VVhite*, giue vs leaue to answere, that if you haue seene or obserued some such matter, yet it is not in all of vs, nor in the most of vs, nor in manie, especially of eminent quality, or note among vs: but at the most in some one or few simple people, whose ignorance to attribute to vs generally, or indefinitely would smell rankely of brutish ignorāce or abundant malice. Nay (saith *M. VVhite*) it cannot be answered, that these are the customes of a few simple people: for this that I say, is generall throughout the Countrey, the whole body of the people Popishly addicted, practising nothing else, untill it please God by the ministerie of his Ghospell to conuert them: yea the
most

most men & women deuoted to Papistrie, though well borne and brought vp for ciuil qualities, and of good place in the Countrey, yet lye plunged in this ignorance .

And say you so Syr Minister indeed ? Do you say that these customes be generall throughout the Countrey ? Do you also say, that the whole body of the common people popishly addicted do practise nothing else but *Creezum Zuum*, little Creed, white Pater noster &c. and this (not for some short while, till themselves by their owne wit, or some other of the wiser sort of Catholikes perceiue and correct this foolish custome, but absolutely all the while they continue Catholiks) vntill (which seldome happeneth to sound Catholikes) they be conuerted (or rather peruerterd) by the Protestant Ministry ? Do you also say, that besides the whole body of the common people, yea euen the most men & women deuoted to Papistrie, though well borne and brought vp for ciuill qualities, and of good place in the Countrey, yet lye plunged in this ignorance ? Do you, Syr Minister, say all this ? Surely if you say it, and will stand to it, you deserue the whetstone. For if this be not a grosse lye, I know not what is. If you haue a face to affirme this, worthily may your Countreymen wonder, and say (as a person of good esteeme and place in that your Countrey hath affirmed, that many of your Countreymen hauing read this part of your booke, haue wondered, and said) *What truth may we thinke can be expected in the proceffe of this mans booke, whilst he citeth Authors, which few haue meanes sufficiently to examine, or when he telleth of things done in former tymes, or forrayne Countreys, when we find him so shamelesse, and impudently false in relating home-matters, so contrary to our certaine*

&

and direct knowledge? But let vs see what M. White bringeth, to giue credit to this his incredible narration, and to take away the wonder of his Countrey men, who admire his shamelesse impudencie in relating home-matters so contrary to their certaine and direct knowledge.

This brutish condition of their people (saith he) may the better be credited, and is lesse to be wondered at, because the open practise of their Church giues them example, and encourages them by their Idolatrie & Superstition towards the Saints departed. For how can that people discern their ignorance, whose Pastours euen before their eyes in their open seruice, and printed books serue the Saints, and worship them with the same seruice that they giue to Christ. This (saith he) I offer for the seauenth motiue to induce any Papist to suspect his owne religion. For it cannot be the faith of Christ, that takes his honour and giues it to another. In their seruice and prayers the Virgin Mary is made an intercessour for sinne, as if Christ were not the sole Mediatour, vnlesse the merits and mediation of another did come betweene.

These are M. Whites words. In which he frameth a farre more grieuous accusation against vs, then the former; as though not onely the comon people, or the most euen of our men and women, well borne and brought vp for ciuill qualities, and of good place in the Countrey, were in manner aforesaid brutishly ignorant, but that the open practise of our Church giues them example, and encourages them by Idolatrie & Superstition towards Saints departed, in that in our open seruice, our Pastours serue the Saints with the same seruice, that they giue to Christ, taking his honour, and giuing it to another: and

in

in our seruice and prayers, making the Virgin Mary intercessour for sinne, as if Christ were not the sole Mediatour &c. A grieuous accusation assuredly, if it be proued true, and no lesse grosse slaunder, if it be (as I doubt not evidently to proue it) vntrue.

As concerning the last part of this accusation of the B. *Virgin Mary*, being made intercessour, as though Christ were not sole Mediatour, I haue answered sufficiently in relating, & refuting *M. Wottons vntruthes*, where I shew that Saintes in heauen, or men liuing on earth, being made intercessours, do not hinder Christ to be sole Mediatour: the which is more euidently seene, when as all the intercession which we craue Saints departed, or liuing men to make for vs, doth depend wholly vpon Christs merits and mediation; and so to depend, as acknowledged by vs, when in the ordinary Collects of the Blessed *Virgin*, and other Saintes vled by our Church, there is added *Per Christum Dominum nostrum*, through Christ our Lord. So that for this part of *M. Whites* accusation, I need say no more.

Only here resteth to examine, whether we serue Saints, or the Blessed Virgin her selfe in our open seruice, with the very same seruice, which we giue to Christ: which if *M. VWhite* could proue vs to do really, and formally, I would grant vnto him, that it could not (as he saith it cannot) be excused from formall Idolatry. But if *M. VWhite* for proof hereof, bring (as he bringeth) only names, titles, formes of speeches &c. seruing in sound to be the same which we attribute to Christ alone, this his proof is not a reall and formall proof, but an Idle clamour, and a verball quarrell. For by the circumstance of our inward meaning, comonly knowne both by

our ordinarie practise, and publique doctrine, it is evident, that we do not, by these names, titles, & formes of speech, attribute to *S. Francis*, or our *Blessed Lady*, or to any Saint the same seruice or worship which we giue to our Sauour, but in a farre inferiour respect, more or lesse, according to the more or lesse inward estimation, which we haue of their Sanctity, Dignity and Merit, which we allwayes conceiue to be inferior to, and depending of the Sanctity, Dignity and Merit of our Sauour Christ.

VVhich answere if *M. VVhite* will not admit for good, but do vrge, that because the outward sound of the bare wordes is the same, therefore the honour and worship is the same; I must tell him, that he doth not vnderstand wherein the formall reason of honour and worship doth consist. For although outward wordes and actions be the signes by which we outwardly yield honour and worship: yet the chiefe thing wherein honour and worship do consist, is the inward estimation and reuerence therupon ensuing, from which these outward signes proceed: which inward estimation and reuerence being wanting, outward signes be meere mockeries, and not true honour and worship; and the inward estimation and reuerence being present, maketh those signes to haue in them the nature of true honour and worship, in such difference of degrees, as the inward estimation and reuerence shalbe different, as it may be, and is ordinarily very different, euen when the outward words and actions, by which we expresse it, are the very same in substance or similitude. As for example we honour God when we kneele to him, and call him Father, and we honour our earthly Parent by kneeling

kneeling in like manner vnto him , and calling him Father : here the wordes and outward actions are altogether like , yet because the inward estimation and reuerence which we haue towards God , and which we haue towards an earthly Parent , euen in this action of kneeling , and in calling them by the same name *Father* , are farre different . Therefore the honour and worship done to God and done to our Parent , by this word and action , are very farre different .

If M. White insist, and vrge, that outward wordes and actions are signes of inward meaning , therefore where wordes & outward actions are the same towards Christ , and towards his Saints , at least ignorant people haue cause giuen them to thinke we haue the same inward meaning , and so by our example are encouraged to cōmit formall Idolatry; I answere , that inward meaning is indeed gathered by outward wordes and actions ordinarily , but not alwayes: nor ordinarily by the bare outward shew of the action , or by that percise sound of one or other word or sentence , but by the whole connexion and circumstance of the matter, and person , about which the speach and action is , and by the presupposed , or knowne conceipt of the party which speaketh the said wordes , or doth the action .

Now although in some of our prayers one or other word , or sentence may seeme harsh , as it is considered precisely in the outward sound, especially to those that are not acquainted with the like (as also to those who neuer had seene men kneele to any but to God himself , nor to call any *Father* besides him , it would seeme very harsh to see one kneele to his earthly Parent, and to call him Father:) yet when we consider the whole con-

nexion of the words of our prayers, hauing respect also to the different circumstances of the persons and matters spoken of, and to the commonly knowne conceipt of the speaker, the sense of our prayers are found neither to be Idolatrous, nor Superstitious, nor scandalous: none being ordinarily among vs so simple, or ill instructed, but they know, that there is a different inward conceipt and estimation had, and reuerence done, when the wordes are applied to our Sauour Christ, being God and Man, then when they are applied to Saintes, who are knowne to be not Gods, but onely men.

Aug. serm.
18. de fan-
tis.

If this answer will not stop *M. Whites* mouth, but that he will continue his exclamatiō, that, *It is impossible to excuse this kind of praying from formall Idolatry, wherein the same titles are giuen to the Saints, and the same things, by the same merits asked of them, that appertaine to Christ alone*, I aske him, how he will excuse *Saint Augustine* from formall Idolatry, who in his *second Sermon of the Anunciation* hath these formal words: *The Mother of our kind brought punishment into the world: the Mother of our Lord, brought health or saluatiō into the world. Eue was auctrix of death: Marie is auctrix of merit. Eue did hurt by killing: Marie did help by quickening &c.* Afterwards turning his speech to the *Bl. Virgin* herselfe, he saith: *O blessed Marie, who is able to render vnto thee due thanks and prayes, who by thy singular assent hast succoured the world, that was lost.* And againe: *Admit* (saith he) *our prayers into the sacrarie of thy hearing, and bring backe vnto vs the preseruatiue of Reconciliation.* And yet more: *Receiue* (saith he) *that which we offer; graunt that which we aske; excuse that which we feare, because thou art*
the

the * only hope of sinners. By thee we hope for pardon of our * These
 sinnes, and in thee (O most Blessed) is the expectation of our words in
 rewards. Holy Marie succour the miserable, help the faint- outward
 hearted &c. If M. White can with a pious explication sound seem
 excuse these wordes of S. Augustine from formall Ido- harsh: yet
 latry, superstition, & scandall, then he must not mer- we are not
 uuaile if our prayers also be in like manner excused. But to doubt,
 if he will for these words condemne S. Augustine, we but S. Au-
 must not meruaile if he also condemne vs: yet our cō- gustin had
 fort wilbe, that as his condemnation cannot discredit a pious
 S. Augustine; so neither shall it be able in the iudgmēt meaning
 of discreet men to discredit vs. in them (as

I might now (as if need be heereafter I shall) Christ, or
 goe forward in this my examination of M. Whites some such
 vntruthes, but I hope it shall not be needfull at this like) which
 time to digge any deeper into this vnsauoury dung- pious mea-
 hill, sith by this which is alreadie set downe, I suppose ning be-
 the Reader hath had a sufficient tast of the mans ta- ing admit-
 lent in this kind of vnsincere writing, which may ted in S.
 worthily make him suspect euery thing that he shall say Augustins
 against vs, or rather may make him loath and abhorre wordes,
 for his sake to read any English Protestant Wryter of why may
 Controuersies, especially when (as appeareth by M. it not also
 Walsingham[†] Booke) so many other of their principall be admit-
 Wryters (out of whose bookes, this and other petty ted in the
 Ministers doe as it seemeth take their Note-bookes, wordes of
 with which they furnish their discourses) are found our pray-
 guilty of many grosse vntruthes, very ill beseeming ers, which
 such, as take vpon them to be Professours, and especi- to Prote-
 ally Ministers of the simple Truth. Verily my self haue stants seeme
 somtime meruailed, how it could come to passe, that harsh?
 Protestant Wryters should so often and grossely be ta-
 ken

Religion by ken tripping in this kind; and hereupon haue sometime
Francis discoursed with my selfe, what might be the cause, be-
*VValsing-*ing willing in my owne thoughts to see, if I could find
ham Deaco out a iust excusing cause. But hauing considered the
*of the Pro-*case, although I was willing on the one side to imagine
testant the best, to wit, that many of their errours might
*Church, be-*be excused in some sort, by ouersight of wit, pen, or
fore his print, or that some of the persons might be lesse blamed,
change to as hauing in simplicity receiued their errours from o-
*the Catho-*ther their brethrens Note-bookes, or printed bookes,
like. In not hauing perhaps heard how false & vn sincere these
which is their bookes and Note-bookes are commonly found:
*shewed(a-*yet on the other side I could not excuse all, because I
mög other saw such store of palpable & vnexcusable errours obie-
*things*cted by our Authors against Protestant wryters, which
*worthy of*were also so insufficiently defended by themselves a-
*note)*gainst our Authors, that I could not deem them to haue
*falsities of*proceeded from simplicity, or ouersight, in regard I
*M. Caluin*thought it not likely, that men of their wit, learning,
*M. Iewell,*and reading, should not see or suspect at least, that these
*M. Iohn*things which they wrote, were false, and consequently
*Fox, M.*formall lyes, proceeding from eyther wilfull malice, or
*Calfehill,*grosse negligence: which made me to muse with what
*M: Doue,*conscience men of their qualitie could publish in print
*M. Mere-*such palpable and pernicious vntruthes, tending to the
*dith Ham-*seducing of soules, in matters of Religion and Faith.
mer, M.
VVilliam Among vs it is held against good conscience, to
*Charke, M.*tell any formall lye, in whatsoeuer matter, although
*VVilliam*without harme of any, although by the speaker inten-
*Perkins,*ded for the glorie of God, or the good of neuer so ma-
*M. Mortō,*ny. But it seemeth not so to be thought, by (at least)
*M. Matth.*some of these Protestant Writers. Nay it seemeth rather
*Sutcliffe,*that
M. VVil-
let, M. Bel,
M. Rogers,
Syr Philip
Mornay
& others.

that they either haue no cōscience, or a very large conscience, & that they either seldome or neuer enter into consideration what may, or may not stand with conscience, or that they frame in themselves such a grosse conscience as I haue read of some Ministers of (a) Geneva, who held it lawfull to lye for the glory of God, and for the aduancement of the Ghospell: conformably to which is (b) reported also, that one of our English Ministers not many yeares since (being tould that grosse vntruthes were found in the booke of a late Protestant writer) answered, *He cannot lye too much in this cause*. O wretched cause, which needeth to be maintained by such wicked meanes? If it were the truth and especially (as some Protestants professe it to be) the euident truth, there should be no need to defend it with lyes: neither indeed whatsoeuer it be, ought it, in conscience or credit be defended, especially with such grosse lyes, as sometimes it is. Wherefore if Protestant Writers do thinke their cause true and good, and thereupon in zeale will needs mantaine it, I would aduise them for the time to come, to be more carefull of truth in mantaining it, then hitherto diuers of them haue ben, both for conscience and credit sake, and as they desire to auoid sinne and shame.

But if they know in their conscience (as perhaps some of them do) their cause to be false and bad, then I counsell them quite to abandone it, without delay, and no way in word or writing to mantaine it, especially by vttering vntruthes in defence of it; in regard such men ought to know, that to persist in a knowne bad cause, and to mantaine it by such a knowne bad meanes, cannot but greatly increase both sinne and shame

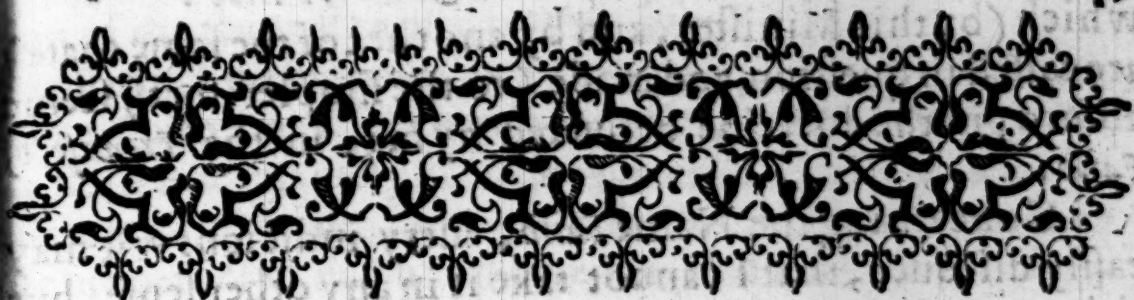
(a) In A-pol. Eudamon Ioannis pro Henrico Garneto c. 2. See also Bolseck in vita Caluini. c. 20.

(b) D. B. in his answere to M. Abbots.

shame, and will without repentance bring vpon them certaine and double damnation.

Lastly if any of them haue such seared consciences that they make no conscience, but thinke they may with a safe conscience persist in maintaining the Protestant cause, after they know it to be false and bad, vnder pretence of aduancing the Ghospell, or the glory of God, especially if they thinke that they may lawfully maintaine it by writing apparent & known vntruthes, the better to defend it: If I say, there be any Protestant Writers of such seared consciences, I would wish they would plainly tell vs this their minds, that so those poore soules who haue bene hitherto seduced, may the better see how vsound the Protestant Religion is, which cannot be mantayned, but with apparant vntruthes, vttered by their writers, either without due care of conscience, or against their knowledge and conscience, or with hauing such bad consciences, as to thinke it lawfull to lye in this their cause, pretended by them to be for the aduancement of Gods glory, and of the Ghospell: or which is all one, or worse, to think *one cannot lye too much in defence of this their Protestant cause or Ghospell.*

A N



AN
INTRODVCTION
CONTAINING
A DECLARATION
OF THE VWORD
FAITH.

AND

*Of certaine speciall matters, pertayning to the thing,
signified by this word.*



DOE suppose(Gentle Reader) that
euery man of iudgment, reading care-
fully the *Treatise of Faith*, did, of himself,
vnderstand sufficiently, what I meant
by the word *Fayth* : notwithstanding
since I see M. *Antony VVotton* to be either
of so dull capacity of wit, that he cannot
conceiue, or rather of so captious dispo-
sition of will, that he will needs doubt, & make a question;
I haue thought good, not only to declare, what I meant
by the word, but also, by this occasion to set downe cer-
taine points of doctrine, pertaining to the thing signified
by the word; the which will serue to cleare many things,
which

VVotton
pag. 22

G

which (by this Minister, and by another of the same coate) are called in question, and made (to the simpler sort) seeme absurd, in the doctrine deliuered by me, in the *Treatise of Faith*.

Concerning the Name *Faith*; euery iudicious wit may easily discouer, that I cannot take it in any other sense, but either as it signifieth that supernaturall Theologicall vertue or habit (which is a quality residing in the vnderstanding) distinguished from *Hope*, and *Charitie*, which haue their residence in the will: or els as it signifieth the act of the sayd habit, which is a supernaturall, firme, & infallible assent of the vnderstanding, by which it actually belieueth all things reuealed by God, sufficiently and duly propounded vnto vs: or thirdly, as it may signify the Object of the said habit and act, to wit, the things reuealed, or diuine verities sufficiently and duly propounded to vs, as matters to be belieued by Christian Faith.

Now although I do not distinguish, and tell, which of these three wayes I take the word *Faith*; but rather, by not distinguishing, leaue my selfe liberty, sometimes to take it in one of these senses, sometimes in another, as my discourse may require, in regard these three haue such connexion, as I cannot perfectly declare one of them, without making mention of the other: yet I haue so ordered my speech, that, for the most part, either by the different manner of phrase, or by different circumstance of the place, it is no hard matter, for a iudicious wit to discern, when I speake in one sense, and when in another. And if at any time (whiche either seldome or neuer happeneth) one could not discern, by difference of phrase, or circumstance of the place, in which sense I take it, then such is the matter spoken of in that place, that either it is common, and agreeth equally to all these three: or such, as agreeing principally to one of them, may, by proportion, be applied to the rest, and so by mistaking one sense for another, no dangerous error can ensue. Thus much may serue for declaration of the Word. Now let vs set downe certaine points of doctrine, requisite to be knowne, for a more perfect declaration

tion of the thing signified by this word *Faith*.

First, I presuppose (as a thing certaine) that there is such a Faith, as I speake of, mentioned and commended in Scripture, namely in those places, where Faith is distinguished * from hope; as also in other places, where the proper act of Faith is shewed to pertaine to the vnderstanding. This therefore being presupposed, there are diuers things, some way pertaining to this Faith, which are to be distinguished, and seuerally considered: viz. First the things or verities, which are to be believed. 2. the Diuine reuelation, for which they are to be believed. 3. holy Church proposition, being (by the appointment and ordinarie law of God) a necessary condition, without which (excepting extraordinary cases) neither the verities, nor the reuelation could be infallibly believed. 4. Prudentiall motives, or reasons necessarie on the part of our vnderstanding, first to remoue the difficulty, which naturally our vnderstanding hath, to belieue things so hard, high, and obscure, as the mysteries of our Faith be; and secondly to dispose it to the beliefe of such hard, and obscure matters, while by them the mysteries of Faith (being to vs in this life not evidently knowne to be true) are made (according to the saying of the Psalmist) exceeding credible, and such as a wise man prudently may and ought to belieue. 5. a pious affection necessarie in the will of him, that should, by these motives, be induced to belieue. 6. the supernaturall assistance and concurrence of the holy Ghost, necessarie to eleuate the vnderstanding, and to make it able to assent, supernaturally and infallibly, to the mysteries, which by Faith we are to belieue.

To omit other things concerning Faith, which are learnedly handled, and disputed at large by other Diuines; I haue thought fit, briefly to touch these few ensuing Questions, concerning these foresayd six points, as being most pertinent to my present purpose.

(a) 1. Cor.

13. v. 13.

ad. Coloss.

1. v. 4. 1.

Pet. 1. v.

21. Ephes. 3.

v. 13. 1.

Tim. 3. v.

13.

* Distin-

guenda erit

fides à spe,

sicut voca-

bulo, ita &

rationabili

differētia.

Aug. En-

chir. c. 8.

In the

same place

S. August.

sheweth

this faith

to be spo-

ken of by

the Apo-

stle in Ep.

ad Heb. c.

11.

(b) Rom.

4. v. 21.

Heb. 11. v.

3.

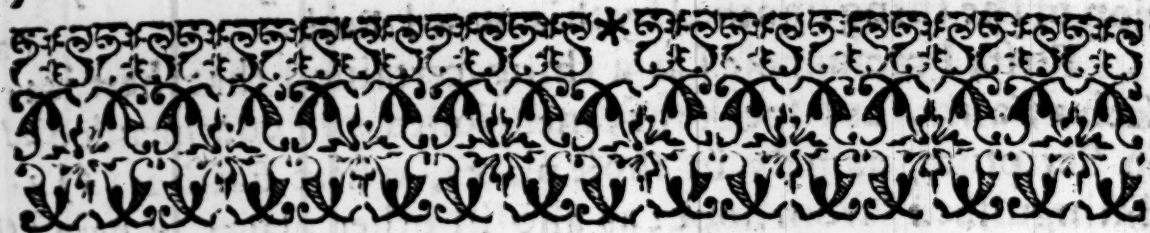
Rom. 10. v.

14.

Heb. 11. v.

1.

Pf. 91. v. 5.



THE FIRST QUESTION.

*What, and how many kindes of Verities are to be
believed by faith?*

ID o not intend to speake, in this place, of particular verities, in regard that would breed an infinite and endlesse Question betwene me and my Aduersaries : but my Question heere is only in generall, what kinds of Verities pertain to Faith. The which Question I moue, for that I perceiue some Protestants distinguish seuerall kinds of Faith, allotting seuerall kinds of Verities, to be beleieued, by one or other kindes of Faith.

§. I. *That the Protestants haue a threefold Faith.*

FIRST they distinguish three sorts of Faith. The first kind of Faith, they call *Historicall Faith*, by which they seeme to vnderstand that Faith, by which men belieue those things to be true, which are written in Scripture. This kind of Faith sayth *Caluin* is not true Faith, but a shaddow of Faith, and a vaine knowledg of the articles of Faith. *Calu. l. 3. Instit. c. 2.* The second kind of Faith they call *Faith of myracles*, by which they seeme to vnderstand that Faith, by which men belieue the power of God to worke myracles, not only in generall (for that rather pertayneth to their *Historicall Faith*) but in particular, as believing, that the power of God shall in particu-

*Kēnitius
1. part. exā.
Cōc. Trid.*

particular worke this or that myracle. This kind of Faith also, being common to the iust, and vniust, they do not account to be the true Faith. The third kind of Faith they call the *Iustifying Faith*, by which men are to belieue the promises of Iustification and Saluation, or of pardon of sinnes, and acceptation to grace and glory, not only conditionally, and in generall (for that is rather a point of their *Historicall Faith*) but in particular, as to be applied absolutely to euery one, for example to *Luther, Caluin, VVotton, VVhite &c.* This is that kind of Faith, which they only account the true Faith, proper to a Christian: this they call the iustifying and sauing Faith; the liuely and feeling Faith; whereas in truth it is not at all to be called Faith, vnlesse with this addition, a false and fond Faith, as hauing no * foundation in Gods word, but being rather a proud presumption, and flattering vaine perswasion, condemned in the word of God.

This threefold Faith of Protestants, hath (in their opinion) three seuerall kinds of Verities belonging vnto it, as may appeare, by that description of euery kind, which I haue set downe.

The false-hood of this distinction of Faith, and of the Verities which are to be believed by Faith, is shewed at large by Catholike Deuines, among whom one sayth truely and wittily. If Heretikes had one Faith, they should haue all Faith: but because they haue a three-fold Faith, they haue no Faith. The truth of which saying, is iustified by the Apostle, affirming, that there is but one Lord, and one Faith: and by that which S. Leo sayth therupon: *Vnles it be one, it is not Faith at all.*

§. 2. That on'y one kind of Verity belongeth vnto Faith.

TO answer therefore to the propounded question.

First I affirme, that as there is by the testimonie of S. Paul, but one kind of Faith: so there is but one kind of Verities, which are to be believed by Faith.

I do not by this conclusion meane to deny, that there

* Prote-
stants cā-
not shew
any one
place of
Scripture
where Iu-
stifying
faith is ta-
ken for
this their
speciall
Faith.

Luc. 18. 14.

Greg. de
Valent. in
1. 2. disp. 8.

q. 4. p. 9.
Bellarm. de
Iustif. l. 1. c.
8. 9. 10.

Si hæretici
vnâ fidem
habent,
omnē ha-
berēt: sed
quia tri-
plicē ha-
bent, nul-
lā habent.

Maldonat.
in cap. 9.

Matth.

Eph. 4. 5.

Ser. 4. in

Nat. Dom,

be severall verities, concerning things of diuers sorts, believed by severall acts of Faith; as I do not also deny, but that every severall faithfull Christian, differing in person from others, hath his peculiar habitual Faith: but as (notwithstanding the severall acts of Faith, by which men believe severall Verities, & notwithstanding the personall difference of men, that have proper, and peculiar habituall Faith) the Faith of one man is so like the Faith of another (both for the things actually or virtually believed, as also for the formall reason, for which they are beleived) as they are all accompted to be one only kind of Faith: so (notwithstanding the diuers sorts of things, concerning which there be severall Verities) all the Verities believed by severall acts of Faith, are in a generall manner, so like one to another, and do so agree, both in that they pertaine, and are reduced to one principall thing, believed by Faith (to wit God) and in that they are believed, for one and the same formall reason (to wit the diuine Reuelation) that they are all accompted worthily to make but one only kind of Verities, which consequently are the object of Faith, and are to be believed by one, and the same kind of Faith, to wit, diuine & Christian Faith, which is the *Theologicall* Vertue, distinguished from Hope, and Charity.

2. Cor. 13.
7. 13.

This conclusion thus explicated is cleare inough, and so needeth no further proof: yet if any be not satisfied in it, I wish him to consider other intellectuall habits: as for example, the habit of Philosophicall naturall science, which is accompted to be one only kind of science, although it be found in neuer so many different men, and the Verities concluded in it, although they be about diuers sorts of things, yet they are accompted all to make but one kind of Verities, in regard they pertaine, in some sort a like, to one principall thing considered in that science, and agree in the formall reason, for which they are considered, and knowne in the science.

My aduersaries may object, that if there be but one Faith by which we believe the Scriptures, and by which miracles are wrought, and by which we be iustified; how
happeneth

happenth it, that one may by Faith beleive the Scriptures, and yet not worke miracles, and may worke miracles, and yet not be iustified? I answered, that these different effects do not shew essentiall difference to be in Faith, for we see, that the quality of heat, although it be essentially one and the same, yet for some accidentall difference (to wit of more or lesse perfection or degrees of intension, or of being, or not being conioyned with some other qualities) to worke diuers effects, as sometymes only to heat things layd neere vnto it, sometimes to burne, and consume them, sometimes to harden things that are soft, sometimes to mollify things that are hard: Euen so it happeneth in Faith, for although it be essentially one and the same, and haue for the object, one and the same kind of verities, to wit, all these which are reuealed by God, sufficiently propounded for such vnto vs; yet a man may, by Faith, belieue all these Verities, although he cannot worke miracles, because although he hath true Faith, yet he hath it only in an vnperfect degree, sufficient to belieue all to be true, which is written in Scripture, but not sufficient to worke miracles. Againe he may haue such perfect degree, as may suffice to worke miracles; and yet not be iustified, because although *1. Cor. 13.* he haue a perfect degree of Faith, yea *all Faith*, as the Apostle *v. 2.* sayth (that is all perfection of Faith) in so much that he can therby remooue Mountaines; yet if he haue not charity *Sine chari-* ioyned to his Faith, he is nothing, he is not iustified, his *tate fides* Faith although true and perfect, and such as of it selfe is *potest esse* apt to concurre to iustification (being therefore called a *sed non* iustifying Faith) doth not (for want of that other more *prodesse.* principall quality of Charity) profit him to the attayning *Aug. l. 15.* of true iustification in Gods sight. *de Trin.*

c. 18

§ . 3 . *That the absolute promise of Gods speciall mercy
&c. pertaineth not vnto Faith.*

SECONDLY I affirme, that the promise of Gods speciall mercy and fauour, which is supposed by Protestants, to be

be made absolutely, and applyed in particuler to this and that man, for example to *Luther, Calvin, White, Wotton &c.* is neither that only kind of Veritie, which is to be believed by true Faith; neither doth it at all appertaine to that one kind of Verities, which is to be believed by true Christian Faith, and consequently that third kind which Protestants call their only true iustifying Faith, is a fond perswasion, and no Faith at all.

That the foresayd promise is not the only Verity, which is to be believed, by true Christian and iustifying Faith, is plainly proued, because the Scripture, when it speaketh of the true iustifying Faith, doth expressly make mention of diuers other Verities, believed by the same Faith. For first (to omit those generall proofes, which I might bring out of the Gospell, where doubtles our Sauiour did not preach, or exact of people a vaine shaddow of Faith, but a true sauing Faith) it is certaine that the Apostle speaketh of true iustifying Faith, when he sayth, that *Faith was reputed in Abraham vnto iustice*. But the Apostle explicating this Faith of *Abraham*, doth not say, that he believed, that by Gods speciall mercy his sinnes were forgiven, and much lesse doth he say, this to be the only thing which he believed, by his iustifying Faith, but he expressly telleth vs that he believed, that he should be made the Father of many nations: therefore the promise of Gods speciall mercy, is not the only veritie, which is to be believed, by true Iustifying Faith. 2. *M. Wotton* doth expressly graunt, and it cannot be denyed that the same Apostle *ad Hebr. 11.* speaketh of Iustifying Faith, for in the end of the 10. Chapter he speaketh of that Faith, by which the Iust do liue, and therupon taketh occasion, presently in the beginning of the 11. Chapter, first to define what that Faith is, and after sheweth examples of those that had it, and expresseth verities which they believed, and works which they wrought by it. But in all that Chapter, there is no mention of such promise of speciall mercy, to be absolutely believed, as the onely veritie, properly pertayning to Faith; but rather expresse mention is made of diuers other verities;

Rom. 4.
v. 3.

Rom. 4.
v. 18.

Wotton
pag. 24.

Hebr. 11. v.
1.

as that the world was made by the word of God, and that God is, and that he is a rewarder to all that seeke him out &c. Therefore the promise of that speciall mercy, which Protestants dreame of, is not that only kind of Verity which is to be believed, by true Christian and iustifying faith.

Now that it doth not at all pertaine to that kind of Verities, which are to be believed by faith, I proue out of the Protestants owne Principles, to wit, that nothing is to be believed by Faith, but what is expressly set downe in Scripture, or so contained, that (without all Church-authority) it may be (evidently, and by good consequence) proued out of Scripture. But the promise of Gods speciall mercy, applyed absolutely, and in particuler to *Luther, Calvin* &c. is neyther expressed, nor in manner aforesaid containd in Scripture. Therefore it is not a Verity, to be believed by Faith, by the Protestants owne Principles.

True it is, that there are generall promises of mercy, grace, and saluation; but they be generall, & conditionall; and so are not to be applyed to particuler men, but *ex suppositione*, or vnder condition that they haue true Christian and Catholike faith, repentance, hope, charity &c. and perseuerance vntill the end. But that *Caluin, Luther, VVotton* &c. haue these conditions fulfilled in them, not only Doctours doubt, but themselues also haue cause to make question. For first Scripture it selfe wherupon only, by their profession, they are to build their certainty of Faith, doth not expressly say, nor containeth any thing, whence evidently & necessarily may be inferred, that these men in particuler haue true Faith, hope, charity &c. and perseuerance to the end. Secondly wheras they are forced, for their assurance to run either to their owne experience, or to the testimony of the spirit, the first, to wit, experience may indeed tell them, that they haue for the present some kind of faith, repentance &c. but whether that be that true Faith & repentance &c. which is required in Scripture, to wit, supernaturall Faith and re-

We are certainly persuaded that it is

not lawfull to accept any doctrine as a point of faith, which cannot be proued by the Scriptures.

VVotton pag. 89.

That this

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rity of the

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VVotton

p. 66. 89.

90. 91. 100.

104.

And by

VVhite p.

46.

H

pen - Tot vani-
tatis reces-

sus habet, tot mēdacijs latebris scatet cor humanum, tam fraudulenta hypocrisis obtectum est, vt seipsum saepe fallat. *Calu. lib. 3. Instit. c. 2. §. 10.*

Eph. 2. v. 8. pentance &c. and whether they shall perseuere vnto the end
Hi. r. 13. v. in goodnes (as Scripture requireth) experience cannot tell.
18. 19.

Matth. 10. v. 22. The testimonie of the spirit, if it were indeed knowne
 to be the testimonie of Gods spirit, is sufficient to giue as-
 surance; but by what signes knoweth *Luther, Calvin, VWhite*

&c. infallibly that, that inward testimonie, wherby they
Experiētia assure themselues to haue the true spirit, and consequently
ostēdit re- true Faith, repentance &c. is indeed the testimonie of Gods
probos in- spirit, and not the deceyuing conceipt of their owne hart,
terdum si- or perhaps a strong delusion of Sathan, transfigured into
mili ferē an Angell of light, possessing their hart? They can alleadg
sensu atq; no sufficient signes, whereby to assure, that they haue the
electos af- true testimonie of the spirit, which may not, with as much
fici, vt ne probability be alleddged by others, whom they will deny
suo quidē to haue the spirit, and consequently they cannot, without
iudicio too much presumptuous temerity, certainly affirme, that
quidquā they, rather then those others, are endued with that holy
ab electis spirit. Therefore I inferre that, that perswasion which
differant. *Calu. l. 3.* *Instit. c. 2.* *§. 11.* *Luther, Calvin, VVotton, VWhite*, or any other Protestant hath,
 that their sinnes are forgien, that they are iust, predestinate
 &c. is not true Faith, but rather a fond presumptuous fiction

See more of their owne hart. And this may suffice for the refutation
 in *Ench.* of this first distinction of Faith, and of verities belieued by
Becan. de Faith.

Iustif. Cal-
uinist. c. 6.
 7. 8.

§. 4. *Distinction of points Fundamentall, and
 not Fundamentall refuted.*

VVotton
pag. 39. &
40.

THE second distinction, which diuers Protestants
 make, about the kinds of Verities, belieued by Faith,
 is, that they account some points *Fundamentall*, to wit (as
M. VVotton expoundeth) necessarie to be belieued, for at-
 tayning saluation; others not *Fundamentall*, which (by *M.*
VVottons iudgement) may be misbelieued, or obstinately not
 belieued, without absolutely cutting one off from saluation.
 This distinction is the burden of the song, in *M. VVottons*
 booke, and therefore I must briefly examine, and refute it.

The reason, why this distinction was first vsed by the

Here-

[*Distinction of points fundam. & not fund. refuted.*] 59

Heretikes of this time, seemeth to be this. Whereas it is apparent to the world, that they differ in beliefe, about diuers matters of importance, both from the ancient Fathers, and among themselves: whereas also this disagreement, from one another, & from venerable antiquity, is knowne to be a speciall mark of heresy; that they might couer this scarre, and auoyd being noted and condemned for it, they thought good to vse this distinction of points *Fundamentall* and not *Fundamentall*, whereby it might seeme to the simple, that there were no disagreement among them in matters of substance, concerning saluation; but only in matters of circumstance, which might be believed thus, or otherwise indifferently, without danger of damnation: and that, when it should be objected to them, that they wanted that entirennes of Faith, which was in the ancient Church, and that vnity in doctrine, which is a note of the true Church, they might, with this colourable answer, satisfy those that looke sleightly into the matter; or at least with this froath of words flowing from a full mouth, they might seeme not to be put to a *Non plus*, but to haue sayd something to the matter, when indeed those that haue any iudgment, and looke well into the case, cannot but see, that this distinction, as it is vsed by them, is false without foundation, and foolish, as being altogether insufficient to dissolue the difficulty of those matters to which they apply it.

First, I say, this distinction is false: because the truth is, that all points of Faith are *Fundamentall*, if by *Fundamentall* we vnderstand points necessary to be believed actually or virtually, vnder paine of damnation; since there is not any point of Faith, that may obstinately be denyed, without hazard of saluation, as is proued by those words of our Sauour, in the Gospell; where (hauing bidden his Apostles teach all nations, teaching them to obserue all things, that he commaunded them) he addeth, absolutely, without a'l limitation, or distinction of one point from another, *He that doth not believe, shalbe condemned.* The which truth, I further proue, by this euident demonstration.

*Matth. 28:
v. 19. & 20.*

*Marc. 16:
v. 16.*

If these points, which M. Wotton calleth not Fundamen-

A Reply to M. Wotton, & M. White.

tall, be reuealed by God as well as those which he calleth fundamentall: and if also it be supposed, that we know, or haue the like meanes to know the one and the other so to be reuealed; the former are as necessary, to be (actually or virtually) believed, as the latter.

But these points of Faith, which M. Wotton calleth not fundamentall, are reuealed by God, as well as those, which he calleth fundamentall: and we know, or haue like meanes to know the one and the other, so to be reuealed.

Therefore all are equally necessary, to be actually or virtually believed.

What will M. Wotton say to this euident reason? Will he deny points of Faith, which he calleth not fundamentall, to be reuealed by God? If so, how can they be at all points of Faith? Will he say, they be reuealed, but not so well as the other? Then I aske, wherein the difference consisteth? The difference (I say) as touching the diuine reuelation, as though one were better reuealed, then another; which difference, he is neuer able to shew. Will he deny, that we haue like meanes to know the one and the other so to be reuealed? If so, I aske him, what meanes we haue to shew vs, that those points, which he calleth fundamentall are reuealed by God, which do not also shew the other to be reuealed? If Scripture be the meanes, it sheweth, at least, some of the latter, as well as the former. If the spirit, it teacheth both the one and the other. In a word, there is not any meanes, that can be assigned sufficient to make vs know the one to be reuealed by God, which do not also, or may not make vs know, the other to be reuealed.

Wotton
p. 3. 40.

How then? Will he say, that although one know, or haue sufficient meanes, and so ought to know, that points of doctrine not fundamentall, be reuealed by God, in the Scripture, one may, for all this, be saued, without believing them; yea although he obstinately deny them? This M. Wotton should not say; for he admitteth, that obstinately not believing, shuts vp heauen against vs, when either the points which we will not believe are fundamentall, or our refusing to believe, is against our owne Iudgment or

con-

[*Distinction of points fundam. & not fund. refuted.*] 61
 conscience, by which he must needs meane, that it is abso-
 lutely damnable, obstinately not to belieue that, which one
 knoweth to be reuealed by God in the Scripture; although
 the point be not fundamentall, and since (for the damna-
 blenes of the sinne) it is morally all one, whether one actu-
 ally know, or that he ought to know, and hauing sufficiēt
 meanes, through wilfull obstinacy, or grosse carelesnes,
 doth neglect to know, a point of doctrine to be reuealed
 in Scripture; it followeth, that it must needs be absolutely
 damnable, as well to deny obstinately a point not funda-
 mentall, as a point fundamentall. I say both these are equal-
 ly damnable, in respect of absolutely cutting one off from
 saluation. For as, after obstinate denying poynts not fun-
 damentall, by returning to Faith, Repentance &c. one may
 be saued: so may he, after he haue obstinately denyed points
 fundamentall. And as to deny the latter, is accounted abso-
 lutely damnable, because without repentance and amend-
 ment, he that doth so cannot possibly be saued; so, to deny
 the former, is, in that nature, damnable, that he that doth
 so (vnles he repent and amend) *shall neuer* (as S. Paul pro- Gal. 3. v.
 nounceth of those that admit the sinne of Heresie in gene- 11:
 rall without distinction) *possesse the Kingdome of God.*

Hence it was that the ancient Fathers did not exa- Dominus
 mine, whether a point obstinately denyed by Heretikes, noster Ie-
 were fundamentall, or not fundamentall; but if they once sus Chri-
 perceiued them obstinately to maintayne any neuer so small stus, cum
 errour, against the reuealed truth, expounded by the Church; in Euāge-
 they condemned them with *Anathema*, and cast them out of lio suo te-
 the Church, as damnable Heretikes. They did not also staretur
 examine, whether the Heretikes themselues in their actuall aduersari-
 iudgment or conscience did acknowledge the contrary os suos ef-
 truth to be reuealed in Scripture: for what Heretike euer se eos, qui
 did, or will acknowledge in his conscience, that God in secū non
 the Scriptures reuealed contrary to that, which himselve essent, &
 holdeth for the reuealed Truth? The ancient Fathers there- secum non
 fore (I say) did not examine this, but hauing shewed the colligētes
 Heretikes such sufficient testimonies of Scripture and gregē suā
 Tradition, as might be sufficient, to make them see (if they spargerēt,
 would gnauit ali-

quā hære- would not be obstinately blinded in their owne opinion)
 ticorū spe- that their opinion was contrary to the reuealed truth.
 ciem, sed If then they would not yield, nor alter their erroneous opi-
 omnes o- nion, the Fathers condemned them for Heretikes, for this
 minino qui their hereticall opinion, although, in their conceipt, still
 secum non seeming most conformable to Scripture, yea although, for
 essent, ad- confirmation therof, they should be ready to bring whole
 uersarios carte- loads of quotations of misinterpreted Scripture.

Beat' Ioa- My aduersaries may say, that for all this there is a dif-
 nes Apo- ference betwixt some points of Faith, and others; since
 stolus nec euen Catholike Doctors, hold some to be more necessary
 ipse vllam then others. I answered, first, that in respect of the diuine
 hæresim reuelation, which is the formall obiect of Faith, no Ca-
 aut schis- tholike diuine doth so distinguish, as though one point
 ma discre- were more necessary to be belieued, then other, supposing
 uit, aut a- the like knowledg, or the like sufficient meanes to know
 liquos spe- both to be reuealed by God; but rather hold it to be a like
 ciatim se- damnable sinne, to deny, or doubt of the least, as the grea-
 paratos test matter, in respect of the equall iniurie done to the
 posuit, sed diuine Veritie, which reuealed all points of Faith a like;
 vniuersos in which iniurie, the malice of damnable heresy doth chief-
 qui de Ec- ly consist. Secondly I answered, that in the matters them-
 clesia exis- selues, Catholike Deuines do indeed make some distinction,
 sent, qui- and do hold, some to be more necessarie, to be actually and
 que contra Ecclesiam expressely knowne of all sorts, then others; and so they
 facerent, say, that all sorts are bound, to get expresse knowledg of
 Antichri- some mysteries, *necessitate mediij*, to be belieued
 stos appel expressely (for example, that there be three diuine Persons
 lauit. Cyp. and one God, that Christ being God and Man, is our Re-
 1. 1. ep. 6. demer and Sauour) and of all other mysteries of Faith,
 ad Magn. necessary to be known of all sorts, *necessitate precepti affirmatiui*,
 the which are set downe ordinarily in Catholike Cate-
 chismes.

As for other points of doctrine, although expressed in
 Scripture, all sorts are not bound expressely to know them,
 for all are not bound to be Doctours of Diuinity, but it suf-
 ficeth, that some sorts in the Church know them more, some
 lesse, according to the seuerall estate, condition, and office
 of

[*Distinction of points fundam. & not fund. refuted.*] 63
of euery one, and that all sorts belieue them *implicite*, or in
generall, in that they belieue whatsoever God hath reuea-
led to his Church, & that they be prepared in mind, to be-
lieue expressely euery thing reuealed by God, when it shal-
be sufficiently propounded as such, and that they be care-
full to obserue the *negative Precept* of Faith, by which they
be bound neuer rashly, and much lesse obstinately to belieue
any thing contrary to the least point, which either they
know, or haue sufficient cause to know, to be reuealed by
God to his Church. So that, although Catholike Deuines
doe hold some pointes of Faith to be more necessary to be
knowne of all sorts of particuler men, then others; yet
they hold all to be a like necessary to be believed, either
actually, or virtually, by reason of the same formall ob-
ject of diuine reuelation, which is equally in all points a like.
Neither do they so hold some points necessary to be believed
expressely, as though it were indifferent, free, or in a mans
choice obstinately, or rashely to deny, or refuse to belieue,
or doubt of the rest. For they hold it necessary, neuer ob-
stinately or rashely to deny, or refuse to belieue, or doubt
of any, euen the least point, reuealed by God, and suffici-
ently propounded vnto vs. Thus we see, how false this
distinction of points fundamentall and not fundamentall
is, in that sense that M. VVotton taketh it.

Now let vs see, what solide foundation, or at least what
seeming ground our Aduersaries haue for this distinction.
In matters of such moment, as this is, *viz.* to perswade men,
that one may misbelieve, or obstinately refuse to belieue
so many points of Christian Faith, as by Protestants are
accounted not fundamentall, one had need to haue a solid
foundation, and a sure ground; els he exposeth his owne,
and other mens soules to extreme daunger, while he war-
ranteth misbeliefe, and obstinate refusall to belieue the most
pointes of Christian verities, reuealed by God in the Scrip-
tures themselves, to be without daunger of damnation. VVotton
One would thinke therefore, that M. VVotton, who accoun- pag. 89,
teth it not lawfull to accept any doctrine as a point of Faith
which cannot be proued out of Scripture, had for this so
impor-

Wotton
pag. 39.

Aug. de
verbis A-
post. Sermon.
14. Feren-
d' est dis-
putator er-
rans, in a-
lijs quæsti-
onib', non
diligenter
digestis,
nondum
plena Ec-
clesiæ au-
thoritate
firmitatis;
ibi ferēd'
est error:
non tantū
progredi
debet, vt
ipsum fū-
damētum
quaterē
moliatur.

Wotton
p. 7. & 66.
Fūdatissi-
mæ fidei.
Authori-
tatē stabi-
liss. fūda-
tissimæ
Ecclesiæ.

important a point, some assured foundation of Scripture; but turning ouer his booke, I am so far from finding any euident, or assured argument, brought out of Scripture, wherby to proue it, that I find him not to alleadge, for prooffe of it, any sentence at all of Scripture. He giueth vs indeed some instances of many that haue erred in ignorance, about some obscure questions, concerning matters contained in Scriptures, whose errors he will not account damnable, neyther will I condemne the men that held them, so long as they were not obstinate, nor temerarious, but proceed in simplicity, or in inuincible, or probable ignorance, with readines to reforme their error. But what is this to the present purpose? I aske M. *Wotton*, where he findeth in all Scripture, this distinction of points of Faith, some only to be fundamentall, or necessary to be belieued, for attaining saluation; others not fundamentall, which may be misbelieued, or obstinately not belieued, without cutting one from saluatiō? This M. *Wotton* neither findeth expressely, nor neuer wilbe able to proue euidently out of Scripture.

True it is, that S. *Augustine* maketh some distinction of points of doctrine contained in Scripture, wherupon he pronounceth this worthy sentence: *An erring disputer is to be borne withall in other questions, which are not diligently digested, nor confirmed with full authority of the Church. In this case error is to be borne withall, it must not proceed so farre as to shake the foundation it selfe.* In which words S. *Augustine* insinuateth a distinction of some points fundamentall, some not fundamentall; yet this is not in M. *Wottons* sense, nor any way for, but quite contrary to his purpose. For S. *Augustine* first sheweth, in this sentence, that there is full *authoritie in the Church*; wheras M. *Wotton* will haue no such *authoritie*, but a *Ministerie* in the Church. Secondly S. *Augustine* accounteth all points to pertaine to the foundation, which are confirmed by full authority of the Church, and therefore he calleth the Faith of the Church, *most grounded*, or *most pertaining to the foundation*, Epist. 28. And Epist. 56. he calleth the authority of the Church, *the most established authority of the most grounded Church*;

[*Distinction of points fundam. & not fund. refuted.*] 65
Church: whereas M. VVotton seemeth to hold, that a point
of doctrine of Faith, may be confirmed by full authority of
the vniuersall Church, and yet not pertayne to the founda-
tion.

But although it were admitted, that M. VVotton
could proue, that such a distinction were in that very sense,
in which he vseth it; yet the distinction in such sort as he
vseth it, were foolish, as being impertinent, & insufficient
to dissolue the difficulties, to which he applyeth it. For
wheras I proue in the Treatise, that Faith must be entire;
that the Church cannot erre in doctrine of Faith; that vnyty
in doctrine of Faith is a marke of the Church, M. VVotton
saith, that Faith must be entire *onely* in points fundamentall:
that the Church cannot erre in points fundamentall, and
that *vnyty* of doctrine, which is a note of the Church, is
onely in points fundamentall. Admit he sayd true, as he doth
not, what wiser is his Reader, when he doth not shew
him a sufficient Catalogue of all points fundamentall: nor
deliuereth any certaine rule (sufficiently proued) by which
one may determinately know, which is, and which is not
a point fundamentall? Is not this to answer in the ayre? See Calui-
May not also euery sort of Heretikes, euen the Anabaptists, 2. c. 6. no-Turc. l.
for example, answer thus, and so abuse this distinction, where it
being of so cheuerell nature, that it may be straitned, or shewed at
enlarged at pleasure, to patronize their misbelieuing, or large, that
obstinate refusing to belieue, whatsoeuer point of Faith some hold
they list not belieue, which they may say, is not a point some lesse
fundamentall? Yes surely; and by what plaine place of Scri- to per-
pture can M. VVotton conuince them, that their error is taine to
fundamentall? the foun-
dation.

May not they also, by this distinction (notwithstan-
ding they be conuincd to haue many errours in Faith, and
to haue disagreement in doctrine of Faith, both from the
ancient & present Church) still pretend to be a not erring
Church: and to haue vnyty sufficient in their Church;
saying they erre not, nor disagree not in points fundamēall?
Yes doubles, this they may say, and M. VVotton cannot con-
uince them, if they may haue the raines of expounding
I Scrip-

Scripture, in their owne hands, and liberty to define, which is, and which is not a point fundamentall, as they may, by as good right, as other Protestants. Why not? Since no certayne rule is, or can be assigned, by which all will agree, in defining which are, and which are not points fundamentall.

White

pag. 100.

M. White, by the foundation, or points fundamentall, vnderstandeth all truthes, which are necessary for the saluation of all men; but this definition is not found in the texts of Scripture, cited by him in the margent. Neither doth it help the matter, for the question may still be, how many and which truthes those be which be necessary. The which question, if we leaue to be determined by euery mans priuate spirit, or particuler iudgment, we shall either haue no point of Faith, to be accounted a point fundamentall, in regard the ignorance of some may be such, that they may thinke a man may be saued by morall good life, although through ignorance he belieue nothing at all; or els we may haue so many fundamentall points of Faith, as it shall please euery braine-sicke fellow to hold to be necessary to saluation. The which how great confusion it will breed in the Church, euery man of meane capacity may easily see. And therefore euery man ought to see how necessary it is, that the determination of this necessary question, be not left to the priuate spirit, or particuler iudgment, of this or that man; but to the iudgment of the Catholike Church, accounting with *S. Augustine* all those points which are diligently digested, and confirmed by full authority of the sayd Church to be fundamentall, or to pertaine to the foundation, and consequently to be such as must necessarily be believed actually or virtually by all men; and such, as may not doubtfully be disputed of, and much lesse rashly, and obstinately be denied by any man.

Thus much may suffice, to let the discret Reader vnderstand, how false and vaine these distinctions be of seuerall kinds of Faith, and consequently of verities believed by Faith: and of points fundamentall, & not fundamentall: which distinctions being ouerthrown, euery one of iudgment may

[*More to be believed then conteyned in Scripture.*] 67
may see, how insufficiently M. VVotton & his fellow M. VVhite
do answere diuers points of the *Treatise of Faith*.



THE SECOND QUESTION.

What is, or wherein consisteth the Reuelation?

ALL, both Catholikes and Protestants, do, or will easily graunt, that wheras the Verities believed by Christian Faith, were in themselves, either altogether vnkowne to men, or not so perfectly & certainly knowne as were needfull, 1. Tim. 3. v. 16. to make men belieue, and assent vnto them by supernaturall, firme, and infallible Faith; it was necessary to the breeding of this Faith, that God himselfe, the prime Verity 2. Pet. 1. v. 20. (who can neither deceiue, nor be deceiued) should immediately, or by some meanes manifest these Verities. This he 2. Thess. 2. v. 14. did immediately by inspirations to holy men, namely the Prophets and Apostles, and by meanes of them, their words, and writings to other men. Thus farre is agreed on of all sides.

Now the question is betwixt Vs & Protestants, whether God did reueale any thing to the Prophets and Apostles, manifested by their meanes, to men liuing in their times, and necessary to be believed of men liuing in succeeding ages, which was neuer writtē, or at least which is not now expressed, nor so contayned in the Scriptures, that by euident and necessary consequence (secluding all Tradition, and Church authority) it may be gathered out of some sentence, expressely set downe in holy Scriptures.

Wotton
pag. 66. 89.
90. 91. 100.
104.

Bellar l. 4.
de verb.
Dei.

Gretz. ibid.

White
pag. 12.

The Protestants hold, that whatsoever is necessary to be believed, was left written, and is also now to be found set downe in Scripture, either expressly in words, as *Luther* said at the first, or in sense as the same *Luther* said vpon better aduise-ment, or as other Protestants say, is so contrayned, as (secluding all Tradition, and Church authority) by euident and necessarie consequence, it may be deduced out of that which is expressly set downe in Scripture. This to be false, is euidently proued by our *Deuines*, who shew diuers particuler points to be believed, euen by Protestants themselues, which neither are expressed, nor so contayned in Scripture, as in their opinion, euery thing that is believed by Faith, should be. I for breuity sake will omit to vrge other points, which Protestants belieue with vs, viz. the perpetuall Virginitie of the Bl. Virgin, against the error of *Heluidius*; the Celebration of Easter on the Sunday, against those Heretikes that denyed it; the Baptisme of Infants, against *Anabaptists*, who will not allow it &c. The only arguments which I will vrge for the present, are: First that euen this same point, which Protestants account necessary to be believed (as being one of the chiefe pointes of their religion) to wit, that all points necessary to be believed, are contayned in Scripture, and that nothing is to be believed necessarily, which is not in manner aforesaid contained in the Scriptures, is not in that foresaid manner found in the Scriptures. True it is that Protestants alleage some places of Scripture, to proue the foresaid point, but their arguments are so far from being euident demonstrations, as they are not to be accounted probable perswasions, and therefore are not sufficient to make this their proposition a poynt of Faith, as it is not only a poynt, but also a Principle of the Protestants sayth.

Secondly I will insist in that example, which I propounded in the Treatise, and thus I dispute:

All sorts, both Catholikes and Protestants, do believe, and should it a point necessary to be believed, that S. Matthews, S. Markes Gospell &c. are true diuine Scripture, and that these particuler Bookes which the Church vseth, are the same true Scri-

[*More to be believed then conteyned in Scripture .*] 69

Scripture, at least in sense and substance, which was set downe by those holy VVriters.

But these points are not expressed in Scripture: nor (seclunding Church authority and Tradition) so contayned, as that they can be proued euidently, and necessarily, out of any sentence of Scripture.

Ergo, all points necessarie to be believed, are not so contayned in Scripture, as Protestants say they are.

M. VVotton & M. VVbite both strugge with this argument, as other Protestants haue done before them, but when they haue done and said all, one may easily see how they stick fast in the myre. To omit their impertinent speeches, there are only two things, which, to the purpose, they do, or can directly say; viz. eyther they must deny these to be points of Faith, necessary to be believed, or els they must shew how one may proue these points euidently out of some sentence of Scripture. For if they admit that these be points of Faith necessary to be believed, and that these cannot be proued out of Scripture; it followeth ineuitably, that all poynts of Faith necessary to be believed, cannot be proued by Scripture: & that their Principle is false, which saith, nothing is necessary to be believed as a point of Faith, which cannot be proued (euidently) by Scripture.

*M. VVbite saith, that like as in other sciences, there are ^{VVbite p.} some Principles indemonstrable, so in matters of Faith it is a Principle to be supposed, that Scripture is diuine; and so no meruaile, if it cannot be proued, as other points of Faith are. To this I reply that Principles in sciences are either euident to vs, and knowne by the only light of nature, & so need no proof but only declaratiō of termes, or words, only in which they be vttered; or if they be not euident to vs, they must be demonstrated, either in the same science, or in some superiour science, by some other principle, more euident to vs. But that these bookes, which are in the Bible are diuine Scripture, is not * euident; therefore (if ^{M. VVbites} similitude be good) it must be demonstrated by some other Principle, more euident vnto vs, that these bookes which are in the Bible, be diuine Scripture.*

** If it were euident, how is it believed by faith? for S. Paul calleth faith argumentū non apparentium. Heb. 11. v. 1.*

Secondly I aske whether this point of doctrine (that *S. Matthewes Ghospell &c.* is diuine Scripture) be such a Principle of Faith as it self is also a point necessarie to be belieued, and that by the same infallible Faith, by which we belieue the *Blessed Trinity*? Or that it is so a Principle, as it selfe is not to be belieued at all by Faith, or by the same Faith, by which we belieue the *Blessed Trinity*? If the first be sayd; then either the opinion of Protestants, who say, nothing is to be necessarily belieued as a point of Faith, which cannot be proued out of Scripture, is false, or els this is not a Principle indemonstrable, as *M. VWhite* affirmeth. If the second be sayd; then it followeth, that Protestants do not belieue by Faith *S. Matthewes, S. Marks Ghospell &c.* nor any other booke in the Bible, to be diuine Scripture: and consequently, not hauing assurance of diuine Faith, in this point, they cannot haue any Faith at all in any other points; since other points being not otherwise (in a Protestants iudgment) points of Faith, then as they are Conclusions proued out of Scripture, cannot be more assuredly knowne, then Scripture it selfe, which is the only premise, or Principle, whence Protestants deduce all other points of their Faith.

It seemeth *M. VWhite* saw the weakenes of this his first answer, and therefore not standing vpon it, he secondly attēpteth to proue Scripture to be diuine, out of Scripture. For, sayth he, *S. Paul sayth, all Scripture is giuen by inspiration of God, and S. Peter sayth, no prophesie in the Scripture is of priuate interpretation; but the holy men of God spake as they were moued by the holy Ghost.* Against this I reply, that my argument doth not inquire only how we proue in generall, that there is any diuine Scripture at all (which is all that these or any such like sentences can proue) but cheifly I aske, how we proue these books in particuler, which the Church now vseth, bearing the title of *S. Matthewes S. Marks Ghospell &c.* to be diuine Scripture, and to be the same, which was written by those holy writers, whose title they beare. For vpon the certaine beliefe hereof dependeth the certainty of other points, proued out of these books. Now it is certaine, that this

VWhite
pag. 47.

1. Tim. 3.
v. 16.

2. Pet. 1.
v. 20.

[*Bookes of Scripture not proued out of only Scripture.*] 71
this is not proued by those sentences of Scripture, since it
may be true, that there is some diuine Scripture, and that
all true diuine Scripture was inspired by God, and yet (if
we seclude tradition and Church authority) the question
may still be, whether *S. Matthews, S. Marks Gospell &c.*
especially these in particuler which are now vsed, are part
of that Scripture, which these sentences speake of.

Secondly I say, that before these sentences proue suf-
ficiently, that there is any diuine Scripture at all, these sen-
tences themselues must be supposed to be diuine; the which
cannot sufficiently be proued, either by themselues, or any
other like sentences, if we exclude tradition, which doth
shew, that they be diuine.

This, as it seemeth *M. VVotton* saw well inough, and *VVotton*
therefore (not daring to deny the points propounded in the *pag. 92.*
argument, to be points of Faith, necessary to be believed,
nor being able to proue them out of only Scripture) after
many turnings and windings, he seemeth to admit Church
Tradition, to be one principall meanes, to assure Christians,
and to stop the mouth of Atheists, that shall doubt, or make
question of these points. The which Tradition, if it be
admitted, as a sufficient proof of these points (being knowne
to be points of Faith, necessary to be believed, which can-
not be proued sufficiently out of onely Scripture) it follo-
weth first, that the Protestants vniuersall assertion (that no-
thing is to be believed necessarily, which is not (evidently) proued out of
Scripture) is evidently false.

Secondly it followeth, that as Church-Tradition is
sufficient to assure a Christian of these points; so it is suffi-
cient to assure him of others, although they cannot (as these
cannot) be evidently proued out of Scripture. For to say
(as *M. VVotton* insinuateth) that God hath giuen the *VVotton*
Church authority, to assure vs of these only points, and *pag. 92.*
not of others, is senselesse. For eyther this authority which
M. VVotton admitteth in the Church, to assure vs of the Scri-
ptures, is fallible or intallible. If fallible, it cannot giue *ibid.*
such sufficient assurance as is requisite, in that diuine Chri-
stian Faith, by which we believe the Scriptures to be dy-
uine

Joan. 16. v.
23.

uine, and S. Matthews Gospell &c. to be true Scripture. If it be infallible; then since this infallibleness of Church-authority is knowne to proceed from the assistance of the promised spirit of truth; and that this spirit was promised to teach the Church, not these only, but *omnem veritatem*, these and all other necessary truthes; therefore the authority of Church Tradition is sufficient to assure vs, not only of these, but of whatsoever other point which is propounded by it to vs, as a point necessary to be believed by Faith.

Thirdly it followeth, that as M. Wotton is forced, to admit Church tradition, to assure vs of the sayd points, propounded in my argument, in regard he dare not on the one side deny, but that they be points necessary to be believed by diuine and Christian Faith; & that on the other side he seeth well they cannot be evidently proved out of onely Scripture: so he must, of necessity, admit the same Church Tradition, to assure vs in other points, necessary to be believed, by the same Faith; at least so farre forth, as they cannot be evidently proved out of Scripture; as there are many other points, necessary to be believed, which cannot be so proved. Among other points of this nature, there be two, which seeme very important.

The first is, that wheras Catholikes and Protestants agree, that besides a generall beliefe of the Scriptures, there are some points of Faith set downe in Scripture, which are necessary to be knowne expressely of all sorts, *necessitate medij*, or *necessitate precepti*, the question may be, which be these that be so necessary? This question being so important, and concerning so deeply the saluation & damnation of all sorts, is nowhere evidently resolved in expresse Scripture: nor so containd in any sentence therof, but that not onely the simple and ignorant, but euen great Doctours, (if they do not rely vpon Church-tradition) may be vncertaine, & may, and (*de facto*) do vary in opinions, some holding more, some lesse to be thus necessary to be knowne; none being able, by only Scripture, to yield sufficient reason, why this or that sentence of Scripture, containeth doctrine absolutely necessary to be knowne of all sorts, rather then other

See Calui-
no-turcis.
lib. 2. c. 6.

[By admitting Traditions no inconuenience followeth.] 73
other sentences of the same Scripture.

The second point is, that suppose one knew which sentences of Scripture did containe doctrine, necessary to be expressly knowne of all sorts, more then the rest of Scripture, yet there may be a question about the sence, and meaning of those sentences; and consequently about the doctrine containd in them. This question being no lesse important then the former (since the sentences of Scripture containning necessary doctrine, are rather to be knowne in right sence, then in sillables, or sound of words; and points of doctrine contained in those sentences, if they be not rightly vnderstood, were better not vnderstood) this question therefore I say, being most important, is not allwayes so clerely resolved by only Scripture, as to conuince one, who, vpon probable pretences, may iudge the sence to be otherwise then is vnderstood by others; and who pretending to belieue the same points that others do, accounting them also necessary to be knowne of all sorts, as others do; may by misinterpreting belieue them in farre different meaning and in another sence then others do. As to giue instance of one point for all; the *Arians*, *Nestorians*, and *Eutichians* would not deny, but that these words, *the VVord is made flesh*, containd doctrine necessary to be knowne of all sorts; yet by their different interpretation both of the words, and of the point of doctrine contained in those words, instead of wholesome and necessary doctrine, which by Church-tradition is gathered out of those words, they, like spiders, gathered the poyson of their pestilent heresies, where with they infected the world. Ioan 1. v 14.

By this little, which I haue sayd, it is apparent enough, that the *diuine Reuelation*, wherupon Christian Faith is to be grounded, is not containd only in the bare letter of the Scripture; but is also found in the vnwritten Traditions of the true Catholike Church: neither doth it more follow, that by admitting some true diuine traditions left vnwrittē by the Apostles, & perseuered still in the Church; we should by consequence admit all or any one idle dreame, or inuention of man, obtruded to vs, in the name of diuine

K

vnwritten

74. *A Reply to M. Wotton, & M. White.*
vnwritten tradition; then it followeth, that because we admit some books to be diuine Scripture; therefore by consequence, we must admit all, or any one Apochriphall booke, deuised by any man, with neuer so colourable shew of likenes in Maiestie, matter, or manner of skill &c. and obtruded to vs, in the name of diuine Scripture.

The same Church, which by the assistance of Gods spirit, hath hitherto preserved, and allwayes shalbe able to preserve true diuine Scriptures, and to assure vs, which they be, and to distinguish them from Apochriphall books (though bearing title of Apostles writings, and pretended with colourable shew of Maiestie &c. to be diuine Scriptures) hath bene and shall allwayes, by the same assistance of the promised spirit, be able to preserve, and to assure vs, which be true diuine vnwritten Traditions, and to distinguish them from all humane inuentions, though neuer so colourably pretended to be diuine Traditions.



THE THIRD QUESTION.

*Whether Church-proposition be necessarie: and if it be,
whether there be any authority in it; and if that
be granted, whether this authority be
fallible, or infallible?*



O cut of occasions of many cauills, which my Aduersaries either do, or may make about this matter; before I resolve this question, I must require the Reader, to note some few things.

Note first therefore, that I doe not take the word
CHURCH

C H V R C H in such ample signification, as it extendeth it selfe to all the members, that do pertaine vnto it, as though I meant, that it were necessary that all, both of the Church Triumphant and Militant, should propound vnto vs what is the reuealed truth. Neither do I meane so amply to take the word, as though it were necessary, that all the members of the Church Militant on earth, should ioyntly concurre to propose reuealed verities. But whereas the name **C H V R C H**, as it is applied to the Church Militant on earth: may be taken in seuerall senses, First for the whole Company of Christian professours, consisting (as *S. Gregorie Nazianzen* fitly termeth them) of Sheep and Pastours, or of some, who like sheep, are to be fed, and taught the right Faith; and of others of the same companie, who by Gods ordinance and appointment, haue office and authoritie to feed, and teach them the right Faith. Secondly for the more principall part, to wit the whole company of Pastours, either gathered together, or dispersed throughout the world. Thirdly for one principall member, to wit, the visible ministeriall head of this mysticall body, the chief Pastour Christs Vicar, *S. Peters* Successour; not as he is a particuler priuate man, but as (for the good of the whole companie or mysticall body) he, either alone, or at least assisted with a generall Councell, hath (vnder, and with dependance vpon Christ) most ample authoritie to feed the whole flocke of Christ, by propounding to them doctrine of Faith. Fourthly for euery particuler Pastour, not as he is a priuate man, but as he is authorized, vnder, and with dependance of the chiefe Pastour, to feed that particuler flocke which is committed to his charge. Whereas (I say) the name **C H V R C H** may be taken these foure manner of wayes, it shall suffice my purpose, that it may appeare, that it is necessary to haue the reuealed truth propounded by the Church, taken in some one, or other of these senses: neither is it needfull for me to distinguish, which of these wayes I take it, since my Aduersaries wil deny, such infallible authority to be in the Church; in which focuer sense of these foure I take the name Church.

Note secondly, that the infallible authority, which I am to proue to be in the Church, to propound reuealed doctrine, is worthily called the authority of the Church, in which sense soeuer of these forenamed foure authorities be proued to be in the Church; for although it be sayd principally to be in the cheife Pastour, to whom, in *S. Peters* person, by Christs appointment (after prayer made that his Faith should not fayle) the office (a) of confirming his brethren, and vniuersally to feed (b) all, both lambes and sheep of Christs fold, was committed: although also it may be sayd in a secundarie manner, to agree to all, and euery one of these Doctours and Pastours (c) appointed by God to be the Church, who, vnder, and with dependance of, and in vnity with the cheife Pastour, are lawfully authorized to feed the seuerall portions of the same flocke of Christ, committed to their charge, that they may not wauer, like little ones, in vncertainty: yet this authority, both of the cheife and inferiour Pastours, is worthily rearm'd the authority of the Church, as being finally ordained to the good of the whole Church, and of euery member thereof, in regard the doctrine of the cheife Pastour, and of other Pastours, so farre forth, as it proceedeth from this their authority, is not onely in it selfe infallible, but also worketh infallibility in the Faith of the whole Church, and of euery seuerall man, so far forth, as he groundeth his Faith vpon diuine doctrine, principally as it was reuealed by God, to the Prophets and Apostles; and secondarily, as it is propounded, and made knowne to vs, by the aforesayd infallible authority, communicated to the Pastours of the Church.

Note thirdly, that we do not build our Faith vpon the priuate opinion of any one, or some few Doctours or Pastours of the Church; no not of the cheife Pastour, although this his priuate opinion be made knowne vnto vs, by his practice or example of life, or by a Sermon preached by him in a publike audience, or by a booke set out in Print; but it is necessary that the doctrine of the Pastour, which propoundeth vnto vs the reuealed truth, be delivered by Pastorall authority, as the publik doctrine of the Church:

which

[*Cath. build not their Faith upon the Popes priuat opinio.*] 77
which to be so in inferiour Pastours, whē doubt is, we are to
learne of their Superiours, and if need be of the supreme Pa-
stour, who then at least, is to be thought to teach, not his
priuate opinion, but the publike doctrine of the Church;
when in matters called in question, he defineth what is to
be holden, and with that supreme authority which he hath
(either alone, or with a generall Councell) pronounceth
Anathema against those, that hold or teach the contrary; or
expressely signifieth, that his intention is, with his Pasto-
rall authority, to oblige the vniuersall Church, to hold that
which he propoundeth for a matter of Faith. The which
God (who for the good of his Church ordayned this su-
preme Authority) will neuer permit him to do, vnlesse the
point of doctrine propounded, be indeed a reuealed truth;
but will so assist him with his spirit, that in case the point
of doctrine (which he should perhaps desire to propound
in manner aforesaid) were not indeed the truth, he should
by one meanes or other, see and correct his errour, before he
did attempt the propounding of it, or should by some means
be hindered, that he could neuer accomplish this his intent,
or attempt of propounding it to the Church.

So that my Aduersaries may see how weakly they ob-
iect some Popes, or other Pastours ill liues, or the priuate
opinions of some Catholike Authors, in this or that point
of doctrine, and how fondly *M. VVotton* reporteth that the
best authority we can alleage for many matters, is the Popes
will, and how slanderously he sayth, that we must acknow-
ledg by Faith whatsoeuer the Church cōcludeth, although
it be besides or against the Scripture. *VVotton pag. 17.*
VVotton pag. 42.

Note fourthly, that when I aske, whether the fore-
said Church-proposition be necessary, I do not speake of ab-
solute necessity, *per potentiam Dei absolutā*, nor of such extraor-
dinary cases as may happē, for so I do not doubt but Almighty
God could breed infallible beliefe of the verities reuealed
to the Prophets and Apostles, in men now liuing, not only
without infallible authority in the Church, but also with-
out any authoritie, or ministerie at all, either of the Church
or of any other man liuing, or without reading, or hearing

Scripture, and in a word without any meanes, only by the immediate illumination of his holy spirit, as he could, by the same power make our corporall eye, see colours neuer so farre distant, or in the darke; without sufficient light, or without any light at all. But my present question is meant, according to the ordinary course of Gods prouidence, and being so meant, I answere vnto the question;

First, that Church-proposition is necessary to the breeding of Faith.

Secondly, that there is some kind of absolute authority, in this Church-proposition.

Thirdly, that there is in it infallible authority.

§. 1. That Church-proposition is necessary.

Rom. 10.
v. 13.

Greg. 1. 1.

dial. c. 1.

Mens, quæ
diuino spi-
ritu imple-
tur, habet
euidenti-
fima signa
sua, virtu-
tes scilicet
& humili-
tatem; quæ
si vtraq; in
vna mente
cōueniant,
liquet
quod de
præsentia
spiritus te-
stimonium
ferat.

Luther. 1. de
missa pri-
uata.

AS concerning the first part of my answere, that Church-proposition or teaching is necessary to the breeding of Faith, it is so plainly affirmed by S. Paul in these wordes, *how shall they belieue, vnlesse they heare? how shall they heare without a Preacher; how shall they preach vnlesse they be sent?* that my aduersaries dare not deny it, but rather will freely confesse it. This part therefore of my answere, needeth no further prooffe: yet for better satisfaction of the Reader I will declare it.

First, I except extraordinary cases, because I know that in extraordinary cases, God can doubtles teach men immediately by his holy spirit, as he taught the Prophets, Apostles, & some others; of which immediate teaching S. Gregory giueth two signes, to wit, *humility, & myracles*, which two, saith S. Gregory, when they concur, may assure vs &c. yet since these two signes, whether cōsidered seuerally or ioyntly, are neyther ordinarily, nor extraordinarily seen in the Heretiks of these dayes, although pretending ordinarily to be taught by the spirit these new doctrines, wherein they dissent from the whole, both precedent and present Catholike Church; therefore they, of all others, haue least cause to speake of immediate teaching by the spirit, least for want of these true signes of Gods spirit, men thinke (as they haue cause, and as Luther confesseth of himselfe) that they be immediately taught

taught by a bad spirit.

Secondly I say, that Church-proposition or teaching is necessary, to wit ordinarily, because such is the ordinary sweet providence of God, that as in humane arts and sciences, ordinarily no man learneth them himselfe, or immediately by the teaching of God, or of an Angell, but God teacheth one man that is ignorant, by another. Skillfull in that science or art: so in the supernaturall beliefe of diuine verities, Gods ordinary manner is to teach one man that belieueth not, by another that belieueth. So we see *Cornelius*, although he might haue bene instructed by the Angell, which appeared vnto him, yet he was sent to be taught by *S. Peter*. So also *S. Paul*, although he might haue bene taught all things by our Sauour himselfe, who appeared vnto him, yet he was sent into the Citty to *Ananias* to learne what he ought to do. The reason of which ordinary manner of Gods proceeding may be assigned, partly because he would thereby honour men, in making them cooperatores with himselfe in so high a worke, partly to commend humility and charity to men: humility, in making men willing to learne of other men: charity in making men willing to teach other men. *Vide Bern. Serm. de conuers. Sancti Pauli. D. Aug. in prolog. de doctrina Christi.*

§. 2. *Of absolute authority in Church-teaching.*

AS touching the second part wherein I affirme, that there is some kind of absolute authority in this Church-proposition, *M. VVotton* seemeth to deny it, when he sayth, that God vseth not the authoritie of men, but their Ministry to the begetting of Faith. Before I proue it, I must declare what I meane by absolute Authoritie. *VVotton pag. 6.*

First I do not meane, that the Church hath any authority ouer the diuine doctrine, considered in it selfe, as though it lay in the Churches power to make it true or false (for being diuine, it is of it selfe infallibly true, and by no authority can be made false) but in respect of vs, and to make vs know the doctrine to be true and diuine, the

80 *A Reply to M. Wotton, & M. White.*
the Church hath absolute authority.

Secondly, I do not meane that Church-authority in respect of vs, is absolute in this sense, as though the Church her propounding diuine doctrine, were independant of God, or his word, or, as though the Church might at pleasure pronounce doctrine to be diuine, without all respect to God or his word: but I account it absolute, in respect of vs, in this sense, that we, after sentence pronounced by the Church, we (I say) are absolutely bound to submit our iudgments, and to accept that for truth, which by Church authority is defined for such.

*Heb. 13.
v. 1. 7.*

This part of my answer thus declared, I proue: First for that in Scripture we are absolutely cōmaunded to obey our Prelates, and to be subiect vnto them, as to men that are to giue account for our soules. But absolute obedience and subiection of our part, supposeth absolute authority to be in them to whome we obey, and are subiect. And since the reason why we should obey and be subiect to these men, is yielded by the Apostle, because they are to giue account for our soules: it sheweth that this our obedience (and consequently their authoritie) extendeth it selfe to all matters pertayning to the saluation of soules, as among other things, beliefe of that which they propoūd to vs as matter of Faith, doth greatly pertaine to the saluation of soules. Hence it is,

(a) *Rom.* that our Faith and beliefe of things preached to vs, is said
10. v. 5. in Scripture to haue annexed with it a certaine kind of (a)
obedience, which supposeth authority, not only in the re-

(b) *Heb.* uealed truth, which is preached, but also (b) in them, who are
13. v. 17. specially sent, appointed, and authorized by God to preach
Rom. 10. and teach it.
v. 15. & 16.

Secondly, If there were no absolute authority in Church proposition or teaching, we should be obliged to belieue priuate Reuelations, related by probable Authours, or by men of credit (supposing they be indeed, *à parte rei*, true Reuelations) as well as we are obliged to belieue the Scriptures themselves. But no Christian ought to account himselfe so much bound to belieue priuate Reuelations made to this or that man, although related by most probable Authors

thours, or by men of the greatest humane credit in the world, although also supposed to be indeed true Reuelations, as he accounteth himselfe bound to belieue the Scriptures: the reason of which difference is, because there is more authority in the Church, which deliuereth to vs the Scriptures as diuine, then there is in any priuate man, of neuer so good credit, who cyther by word or writing deliuereth to vs such priuate Reuelations. I doe not now dispute how true euery priuate Reuelation is, that is deliuered by probable Authors, but *ex suppositione*, that they be in themselves (as some are, or at least may be) most true; yet I say there is difference in our being obliged to belieue them, since we are bound vnder paine of damnation, absolutely to belieue both Scriptures, and vnwritten Traditions, deliuered by the Church, whereas we are not so bound to belieue priuate Reuelations, although true, and related by most probable Authors.

Thirdly cyther we are bound, absolutely to belieue that which the Church teacheth, because it teacheth it, although we do not otherwise know that the matter is true; or we are not bound to belieue that which it teacheth, because it teacheth it, vnlesse we by Scripture know first the matter, which it teacheth to be true. If the first be said, it followeth, that there is some Authority, and not bare Ministerie in the Church-teaching; and that we are bound by that authority to belieue all that the Church teacheth, with that her authority, although we doe not otherwise in particular know, that the matter is true. If the second be said, it followeth, that we giue no more credit to the Church, or the generall Councells therof, then we would do to any other sort of men, women, or children, Turkes, Iewes, or to the Diuell himselfe, for we are bound to belieue what is taught by any of these, so farre forth, as by Scripture we know that which they teach to be true. But as this is not to belieue at all, those that teach, but only the matter taught: so it seemeth Protestants would haue vs not to belieue at all the Church that teacheth, but onely the matter taught: which consequence if M. VVotton will not account absurd;

Ang. con- I must aske him then how he will account of S. Augustine,
tra Epist. who saith, that he would, or should not helieve the Ghospell it selfe, if
Fund. c. 5. he were not moued therunto by the authority of the Church? I must aske
Wotton *authoritie of the Church is an argument of such weight, that he is not to*
pag. 91. be accounted a Christian, nor a man of reason, that is not moued with it
pag. 46. &c. And againe: To the authority of the Church, I willingly sub-
mit my selfe thus farre, that I account it a sinfull presumption for me,
or any man, to compare my priuate opinion, with the generall iudgment
of oher Christians &c.

Wotton *Fourthly, I aske wherein consisteth this threed-bare*
pag. 6. Ministerie, destitute of all authority, by which (as M. Wotton saith) God vseth to breed faith in men? Either it consi-
steth in reading the words of Scripture, or in expounding
the meaning. If in reading, euery Child that can read: if
in expounding, euery man, or woman that by naturall wit
or learning, can expound the meaning of that they read,
may without all ordination or iurisdiction exercise the of-
fice of a Minister; and men that heare them, shalbe as much
obliged to helieve their teaching, as if they heard the most
formall Minister with all his counterfeit ordination & iu-
risdiction. To what end therefore serueth their counterfaite
ordination? Or what need is there of their pretended iu-
risdiction? What benefit also shall the people reap? Or how
shall they be preserued from errour, and wauering in Faith
rather by Pastours, and Doctours appointed by God in the
Eph. 4. v. Church, then by others of like skill to read, and learning
12. & 14. to expound Scripture, that should runne vnscit, and that
Hier. 23. should (being not appointed Pastours) presume to teach
v. 21. the Church?

Fifthly, this is the difference of science and belife, that the first is grounded immediately vpon the euidence of the thing spoken, and so there may be perfect science, whether there be, or be not any authority at all in the speaker: the second is immediately grounded vpon the authority of the speaker, whether the thing be euident or not, and commonly belife, both humane, and diuine, is *non apparentium* of things not euident, *nam quod videt quis, quid credat?* since ther-

therefore we haue not science, but beliefe of diuine things, spoken indeed first by God to the Prophets, and Apostles, but immediately spoken to vs, by the present Pastours of Gods Church, we are not to expect euidence of the things spoken, but it sufficeth vs to giue credit to them for the authority of the speaker, to wit, primarily of God, who first did speake and reueale them to the Prophets, and Apostles, and secondarily of the present Church, which doth by authoritie from God, speake them vnto vs.

Sixthly, If there be no absolute authoritie in the Church-propounding matters of Faith; but after the Church hath propounded them, & sufficiently pronounced sentēce, it remaineth free for euery man to examine the doctrine: & if in his priuate conceipt, it appeare evidently conformable to Scripture, to accept it, and if otherwise it seeme not conformable, or be to him doubtfull, that he may reiect it or not belieue it; it followeth first, that there should neuer be an end of examining; since this priuate examination hath much more need, then the doctrine of the Church hath of a new examination, and this of another, and this of another *in infinitum*.

Secondly it followeth that the gappe should be open to all heresies, dissention, and disagreement in matters of Faith, without all sufficient meanes, to compose controuersies, or to preserue vnity in the Church. For since diuers men haue diuers complexions of body, and diuers dispositions, and affections of mind, by which ordinarily men, in things not euident (as matters of Faith ordinarily are not) haue naturall inclination to different opinions; if there be no certaine publique authority, to ouer-rule priuate conceipts, but that it be free for euery man, to examine, and iudge of euery doctrine, according to his priuate conceipt, it is impossible to preserue vnity of beliefe, or to prevent dissention, and disagreement, or to compose controuersies in matters of Faith; but as the prouerbe is, and as we see among Heretikes (vnles it be, where either by authority of Bishops, or of Consistorie of Elders, or of the temporall Magistrate, some poore kind of vnity from teeth outward,

is mantayned) *tot capita, tot sententia*, there are, or easily may be so many men, so many mindes, so many different Countreys, Cittyes, Cōgregations, Families, yea particuler Persōs, so many differēt opiniōs about the sense of Scripture (which opinions are all the Faith that Heretikes haue) without any meanes, sufficient to compose these contrarieties, or to reduce all sorts to vnity of beliefe.

But it is most absurd to imagine, that the Church of God should be subiect to these inconueniences without all meanes of redresse, for then the estate of the Church were more miserable, then any earthly Common-wealth, and Christ our Sauour had lesse prudently instituted, and ordered this his Kingdome and Common-wealth, then any prudent King, Law-maker, or Gouvernour that euer instituted or gouerned any earthly Common-wealth. For in euery well instituted and ordered Common-wealth, besides written Lawes, and priuate men (neuer so learned) to read or expound them, there are some liuing authorized Iudges, and in the Monarchicall (which is the best) forme of gouernment, one chiefe Ruler, and Iudge, appointed to propound, and pronounce by publike sentence, what is to be houlden for equity and right; which publike sentence hath absolute authority, to ouer-rule priuate mens conceits, & opinions, therby preserving vnity, composing controuersies, and preuenting innumerable dissensions and discords, which otherwise (considering the nature of men) could not but happen in a Kingdome or Common-wealth.

Now what Christian can thinke, that the Church of God should in this respect, be left by our Sauour in worse estate then a worldly Kingdome, or Common-wealth: or that either our Sauour should want wisdom to foresee (the nature of men considered) the necessity of appointing some authority in his Church, to preuent Heresies, and controuersies, and to preserve vnity, which he so greatly desired, and so effectually prayed for, to be in his Church; or that seeing well inough the necessity of such authority, either for want of power, could not, or for want of loue, and good will, would not institute such sufficient authoritie, in this
his

his dearly beloued Kingdome & Common-wealth? Surely none worthy the name of a Christian, may once imagine, but that (the wisdom of our Sauour, his power, goodnes, and good will to his Church, being infinite) he hath prouided, and consequently there is in the Church, no lesse authority to preserve vnitie in Faith, then there is in the best ordered Kingdome, to preserve ciuill vnitie and peace.

Seauenthly, I would gladly know, whether M. VVotton misliketh the word (*Authoritie*) or the thing signified by it, or both, when he will not allow God to vse the authority of men, to the begetting of Faith, but their *Ministerie*. It may be he imagineth, *Authoritie* to be too proud a word, & the thing to be so opposite to *Ministerie*, that the one cannot stand with the other: and therefore, whereas those, which haue the office to preach, and propound matters of Faith, are called *Ministri Christi*, Christs Ministers; they are not to be said, to haue any *Authoritie*, but onely *Ministerie* in their teaching. If he say so; I aske, whether the Apostles (notwithstanding they were in respect of Christ their Lord and Maister, *Ministri*, Ministers or Seruants) had not, in their preaching or propounding matters of Faith, authority to oblige men; and that vnder paine of damnation to belieue? I hope he will not deny, but the Apostles had authority; for else he must say, that we had bene no more bound to belieue: neyther had it bene more sinne not to belieue the preaching of an Apostle, then of any private Protestat Minister, which M. VVotton graunteth to be false, and is doubtlesse most false. Secondly I aske, whether temporall Princes, or Magistrates be not in respect of God, called *Ministri*, Ministers? whom notwithstanding M. VVotton for feare of losing his head, dare not deny, to haue authority ouer their subiects. Now if temporall Magistrates are so the Ministers of God, that this notwithstanding, they haue true authority, in respect of those, ouer whom they are to performe the office committed to them, a fortiori Pastours of the Church, although they be, in respect of Christ, *Ministri*, yet in respect of other Christians, they haue true Authority, to performe that office, which God committed vnto them.

VVotton
pag. 6.

1. Cor. 3. v.

5.

It is lesse
sinne to
doubt of
that which
any man
besidesthe
Apostles
deliuereth
though.
it be the
word of
God, then
if he make
questiō of
the same
matter vt-
tered by
the Apo-
stles, saith
M. VVot-
ton. p. 43.
Rom. 13.
v. 4.

Lastly whatsoever *M. Wotton*, or any Protestant say, to make men believe, there were no authority in the Pastours of the Catholike Church, to propound matter of Faith; the ordinarie practise of their Protestant Ministerie (where they can get the temporall sword either in their hand, or at their commaund) sheweth, that they would haue men, to acknowledg some absolute authority, in their preaching. For els, how chance their Bishops, or Confessors, do absolutely trouble, or cause the temporall Magistrate to molest men, whom they may perceiue to believe otherwise, then the Ministers preach? Let not my Aduersaries tell me, that they leaue it free for euery man to iudge of their doctrine, and that they bind no man to believe them, but when they preach according to Scripture, and that they punish none, but such as believe them not, when they proue that they say by euident Scripture. First, this is false. For if once the Ministers themselves iudge absolutely, that they preach according to Scripture, although others iudge otherwise, they would haue their Parishioners absolutely believe as they preach, and will procure punishment to those, that do not believe as they preach.

Secondly all the question is, by whose iudgement, it must be decided, when it is to be thought, that they preach according to Scripture; or when they proue that which they say, by euident Scriptures? If this be left onely to the Iudgment of the Minister, then there is some kind of absolute authority giuen to the Minister: which absolute authority, my Aduersaries do not in wordes, seeme to admit, but rather seeme to leaue the examination and iudgment of the conformity of their doctrine to Scripture, to euery man. But if indeed this examination and iudgment be freely left to euery man, I meruaile how it chanceth, that Catholikes are punished, for not believing the Minister, when Catholikes, not onely by their priuate examination & iudgment, but by the generall iudgment of the Catholike Church know, that Ministers do not preach according to the true meaning of Scripture.

By this which hath bene proued, it appeareth, that there

there is some authority in Church-propounding of matters of Faith; and that this authority is in some sort absolute. Absolute (I say) not that the Pastours of the Church may propound for matters of Faith, what absolutely pleaseth them, without respect had to the law of God, written, or vnwritten, but that what they in questionable cases, by their authority haue once in a lawfull Generall Councell defined to be according to the written, or vnwritten word, and so to be a matter of Faith, is absolutely to be holden for such, without further examination. Now if the Protestants would but graunt thus much authority to be allwayes in the Church; and with all would agree with vs, in assigning rightly those Pastours of the true Church, which haue this authority, all other questions concerning matter of Faith, might quickly or at least in time be brought to an end, as we see, in an earthly common wealth, suites in law, by authority of a knowne Iudge, are brought to an end. But not graunting so much absolute authority to the Church, as they see to be giuen to a Iudge, in a Common wealth; but onely conditionally, or so far forth as it teacheth according to Scripture, leauing it to euery private man, to examine & iudge, whether the Church her doctrine, be according to Scripture; no meruaile, if they haue continuall, euen outward, and publique iarres, without hope euer to be brought to an end: as in like case, if it were left to euery private man, to examine and censure, whether the sentence of the Iudge, were according to law, euery one being apt partially to pleade for his owne commodity, law suites would neuer be ended.

§. 3. *That the Authority of the Church is infallible.*

CONCERNING the third part of my Answer, wherein I affirme, the authority of the Church to be infallible, I must first explicate, and after proue it. For explication we must note, that the Church may be considered two ways. First, as it is a Company of men, contayning in it very many learned and vertuous men, without considering any
 Speciall

speciall assistance of Gods spirit; so doubtlesse the authority it hath, is not infallible, but is only a probable motiue, sufficient to make a wise man giue humane credit, to what it holdeth for truth.

Secondly, it may be considered, as it is a Companie assisted by Gods spirit, being sent and appointed by God, and hauing Cōmission to teach others, who are warranted, and commaunded to heare it, and threatned if they heare it not, as I proued in the 10. Chapter of the Treatise. This second way I consider the Church, when I say the authority therof is infallible, and sufficient to induce men, to yield infallible assent of diuine Faith, to the doctrine which is deliuered by it. By this explication appeareth, how impertinently my Aduersaries do, or shall speake, whensoever they obiekt against the authority of the doctrine of the Church; that it is *humane tradition*, and the *doctrine of men*, that the Church is a *Companie of men*, and that, *euery man is subject to errours in his doctrine &c.* for considering the Church only, as it is a Companie of men, it may erre, and in such respect we do not attribute infallibility to the doctrine therof. But considering it, as a Companie of men assisted by the holy Ghost &c. it cannot erre; neither can the doctrine therof be called meerely *humane*, but rather *diuine*, as proceeding originally, and principally from the spirit of God.

This being noted, thus I proue the authority of Church-propounding matters of Faith, to be infallible. Christ our Sauour (to whom all power was giuen in heauen and earth) had infallible power and authority, euen as he was man, to teach and propound matters of Faith, and had power to giue to others the same authority. But what power he had in this kind, he communicated to his Apostles, to be communicated to their Successours, at least so far forth, as it was necessary for the good of the Church, as it was necessary to communicate infallible authority, to one or more, still liuing in the Church. Ergo, there is infallible authority in the Church.

Matth. 28.

v. 81.

The Maior is certaine, and sufficiently proued out of that, which our Sauour saith of himselfe: *All power is giuen me*

me, in heauen and in earth .

The first part of the Minor I proue by these places: As *Ioan . 20 .*
v . 21 .
my Father sent me , I also send you . Teach all Nations . He that heareth *Matth . 28 .*
you , heareth me &c . *v . 19 .*

The second part I proue, for otherwise there could be *Luc . 10 . v .*
 (according to the ordinary Law) no infallibilitie, nor vni- *16 .*
 ty in the Faith of the Church, as after shalbe shewed .

Secondly, if the Authority of the Church in proposi- *Num . 23 .*
 ding matters of Faith were fallible, and that it could, and *v . 19 .*
 sometimes doth deceiue men, it would follow, that God *Rom . 3 . v .*
 could be, and sometimes is the authour of false beliefe, by *4 .*
 teaching, or causing the Church to teach false doctrine. *Tit . 1 . v . 2 .*
 But it is absurd, and impious, to graunt that God the prime *Athanas .*
 Verity, either is, or can possibly be author of false beliefe, *l . de Incar-*
 eyther by teaching himselfe, or causing the Church to teach *nat . verb .*
 and belieue false doctrine; as it is absurd and impious to *Chrysost .*
 graunt the diuine Bounty, to be authour of the euill of *hom . 1 . in*
 sinne, by working himselfe, or causing men to worke sinne: *Symb .*
 therefore the authority of the Church, in teaching matters *Cyr . Alex .*
 of Faith, is not fallible, but infallible: *l . 2 . in Ioa .*
c . 69 .
Ambr . l . 6 .

That it would follow, that God himselfe, *mediate* or *Epist . epist .*
immediate could be the Author of false beliefe, if the Autho- *37 .*
 rity of the Church were fallible, thus I proue . What Au- *Aug . lib .*
 thoritie the Church hath to propound matters of diuine *22 . de Ci-*
 Faith, is grounded principally in the Authority of God, *uit . c . 25 .*
 promising speciall assistance of his spirit, and sending and
 appointing the Pastours to preach and teach, and in his war-
 rant, and comaundement giuen to others, to heare & obey
 their teaching; and in his threats to them, that will not
 heare and obey, as in the Treatise Cap. 10. is declared. Ther-
 fore if the Authoritie which the Church hath to propound
 matters of Faith, be fallible, and may & doth deceiue men,
 inducing them to the beliefe of that which is false, God
 himselfe ordaining this authoritie, and commaunding men
 to obey it, should be Authour of this false beliefe, and men
 might iustly say, *Domine , si decepti sumus, tu decepisti nos :* Lord
 if we be deceiued, thou hast deceiued vs. But it is most ab-
 surd and impious to say, that God himselfe, the prime Ve-
 rity,

ity, cyther *immediate* or *mediate*, is, or can be Author of false beliefe, because otherwise his authority in teaching were not so great, as may be imagined, and much lesse were it absolutely infinite, as diuine authority doubtlesse is, & ought to be. Neither were it sufficient to giue absolute and intalible assurance to them that were taught by it; because they might still feare, least perhaps that which were taught by it, were not true, as holding it possible, that God might teach that which is not true.

Thirdly, like as in naturall colours, besides the formall obiect, there is required some outward thing, necessary to apply it to the eye, to wit, sufficient externall light, and approximation of the obiect, for fault wherof, *ex lege ordinaria*, we cannot see colours, neuer so fayre in themselves, if they be distant, and in the darke: euen so the inward supernaturall assent, which we are to yield to diuine Verities, reuealed to the Prophets and Apostles, besides the supernaturall formall obiect of diuine Reuelation, there is required some outward supernaturall thing sufficient to apply it to our vnderstanding, which being wanting, *ex lege ordinaria*, we cannot assent infallibly to diuine Verities, although in themselves infallible. This outward supernaturall meanes, requisite to apply the diuine Reuelation to our vnderstanding, cannot be Scripture alone, or infallible authoritie of mans wit, or learning, or priuate spirit, as in the Treatise is proued. Therefore it must be infallible Church-authoritie.

Fourthly euery thing which we belieue by Faith, doth at least virtually depend vpon this Syllogisme.

Whatsoeuer is reuealed by God, is to be believed.

This, or that point is reuealed by God.

Ergo, it is to be believed.

The *minor* of this Syllogisme is not infallibly knowne, if we take away infallible authority from the Church, and therefore since the nature of our vnderstanding is such that we cannot assent firmly, and infallibly to a Conclusion, as it is deduced out of the premises, vnles both the premises be firmly, & infallibly knowne or believed: it followeth, that

that if we take away infallible Church-authority, we cannot haue infallible assurance of any point of Faith; and consequently, that we cannot haue true Christian Faith, which requireth such infallible assurance.

Fifthly, one principall end, why this Authority in propounding matters of Faith, was by Almighty God giuen to the Pastours of the Church, is, that thereby we may be perserued from (a) errour and vncertainty, and that we may be (b) confirmed in assurance of beliefe. But if the authority of the Church, in propounding matters of Faith be fallible, we could not haue absolute infallible certainty of any mystery of our Faith, nor be sufficiently perserued from errour, or vncertainty. For since we do not otherwise ordinarily know for certaine what is, and what is not reuealed, but by the Pastours of the Church, who haue authority from God to propound vnto vs, what is the reuealed truth: if this their authority be fallible, vncertaine, and such as may propound that for reuealed truth, which is not; what absolute assurance can we haue, of any point propounded by that authority, since, if it may deceiue vs in propounding that for matter of Faith which is not, still the feare may remaine, least perhaps in propounding this or that, or whatsoeuer other point, it do deceiue vs, and so we rest vncertaine, and not fully assured, nor secured from danger of errour, in any point propounded by it.

Sixthly, another principall end of Church-authority in propounding matters of Faith, is, that Schismes and Heresies, differences and disagreements in Faith, so much condemned in (a) Scripture, may be auoyded; and that cōtrouerfies arising about matters of Faith, may be composed & ended: and that consequently perfect vnity, not only in outward profession, but also in inward beliefe, so much commended in (b) Scripture, may be maintayned in the Church. But if the authority of the Church were not infallible, it were insufficient, euen of it owne part (secluding all contumacy of particuler men) to procure these effects. For since matters of Faith are obscure, and that it is not by onely Scripture so euident which is the truth, but

(a) Eph. 4.
v. 14.

(b) Luc.
22. v. 32.

(a) 1. Cor.
1. v. 10.
Gal. 5. v.
20.
Tit. 3. v.
19.

(b) Ioan.
17. v. 21.
1. Cor. 1.
v. 10.
Eph. 4.
v. 5.
Philip. 2.
v. 2. & 3.

that euen the learnedest, and best men may easely fall into different opinions and controuersies, about the truth of most important points, euery one thinking his owne opinion to be most conformable to Scripture; how is it possible, that these controuersies should be ended, and inward vnity procured, but by submitting their priuate opinions to the publique authority of the Church? And yet, who (although neuer so well minded, and desirous of vnity and peace) would yield to the iudgment of the Church, if he were perswaded fully, that the Church may erre, and that his contrary opinion were the truth? especially cōsidering, that in matters of Faith, it concerneth so neerely euery mans saluation to hold the truth.

*Deut. 17.
v. 8. 9. 10.
11. 12.*

VVell therefore, and most wisely was it provided by Almighty God, that in doubts and questions, the ancient people of the old Testament, should be resolved by the iudgment of the Priests; and that vnder paine of death, they should obey the definitiue sentence of the sayd Priests. Which Ordinance had bene either too strict, or to small purpose, if there were not infallibility (at least in causes pertaining to Faith) in the definitiue sēence of the Priests; or if after that sentence pronounced, it were lawfull for euery priuate person to examine and reuerse that sentence, vnder pretence of not being in his priuate iudgment, conformable to Scripture.

This little which I haue here sayd; may suffice to shew, that (besides the diuine reuelation, made first to the Prophets and Apostles, partly recorded in Scriptures, partly preserued in vnwritten Traditions) Church-proposition of matters of Faith, or the teaching of the present living Pastours of the Church, in such sense, as I declared, is necessary: and that there is in it some absolute authoritie: and that this authority is infallible.

§. 4. That Reciprocall proof of the Church and
Scripture, is no absurd Circle.

BUT whereas for proof of this authority of the Church,
I haue drawne arguments out of the Scripture it selfe;
which Scripture I proued in the precedent question, not to
be sufficiently knowne to vs, or proued to be diuine, but
by the Authority of the Church; my aduersaries may ob-
iect, that this is an absurd kind of reasoning, reprehended
by *Aristotle*, and called in *Logicke* a Circle. The substance of
this triuiall obiection is sufficiently answered by Catho-
like * *Deuines*: yet because *M. Vorton* doth more then * See the
once vrge, and insult in this obiection, I will also say a Grounds
little. If in this or any other part of this my Reply I be for- of old &
ced to vse some termes of art, not easy to be vnderstood by new Re-
the vnlearned; I must craue their patience, because, being ligion.
vrged by my aduersaries importunitie to enter into these *Becan. in*
subtilities, I must needs vse such kind of termes, as the mat- *enchir.*
ter doth require. The learned will sufficiently vnderstand, *Greg. de*
the vnlearned may either let the matter passe, or require *Valen. 2.2.*
the help of the learned, to make them vnderstand. *disput. 1. q.*
1. de obiect.

First it is to be noted, that all kind of Circulation, or
reciprocall proceeding, in prouing one thing by another,
is not that vicious circle, which is reprehended by Logi-
tians, and namely by *Aristotle*, as we may see noted by *Tolet*, *Tolet. 1.*
who in his *Logike* declareth that three wayes this cir- *1. Poster. ca.*
culation may be made. First *in eodem genere causa*, so that the
thing proued, and the thing brought for proof of it, are
causes one to another in the same kind of cause: this, saith
Tolet, is impossible; and a circle made after this sort, saith
he, is that which is reprehended by *Aristotle*. Secondly, *in*
diuerso genere causa, when the thing proued, and the thing
brought for proof of it, are mutuall causes one of another,
not in the same, but in a diuers kind of cause. Thirdly, *inter*
causam & effectum, when the thing proued, and the thing
brought for proof, haue this connexion, that one of them
is the cause, the other is the effect. These two later wayes,

(as *Tolet* admitteth) circulation is possible. In some case it may also be profitable: for then only is the proof vnprofitable, when we proue *ignotum per aequè ignotum*, one thing vnknowne, by another equally vnknowne; which may indeed happen in the circulation, made in these two later kinds. If to wit, one would proue to one and the same man, one thing by another; and againe, this same by the former, when the man with whom he disputeth, doth not know or graunt either the one or other.

But if one of these two things, reciprocally proued, were better knowne to one man then the other; and againe, this latter were better knowne to another man, then the former: in this case (I say) *argumento facto ad hominem*, one may vse the one (being supposed, knowne, or graunted by him against whom he disputeth) as a Premise wherupon to inferre the other: and contrarywise, when he disputeth against one, who better knoweth, or graunteth this latter, he may vse this latter, as a premise wherupon to conclude the former. So that the absurd, and vnprofitable circle, which is condemned by *Aristotle*, and other Logitians, is principally that first kind, which out of *Tolet* I haue rehearsed; to wit, when the premises are brought to proue the Conclusion; and againe the conclusion is brought to proue the premises, in the same kind of cause; which kind of proof is worthily condemned, because, as *Aristotle* well vrgeth, it is in effect to proue *idem per idem*, the same thing by it selfe, and to make it cause of it selfe. The other kinds are not absolutely condemned, but may be well vsed, so that they be vsed in due manner, and so when we proue the authority of the Scripture, by the authority of the Church: and againe this authority of the Church, by the authority of the Scripture: although this seeme to be a circle, yet it is neither vsed by vs, as a proof in the same kind of cause; or in respect of one and the same man, that knoweth neither one nor other, and consequently there is not, in this proceeding, that absurd circle, which Logitians condemne; neither is the manner of the prooff altogether vnprofitable, as now I am to declare.

I lay first that this reciprocall prooffe of Scripture by the Church, and of the authority of the Church, by Scripture, is not in the same kind of cause: for either we aske the cause of the assent of Faith in it selfe, or the cause why we in particuler do accept this assent. If we aske the cause of the assent of Faith in it selfe, by which we belieue the Scripture to be diuine, because the Church affirmeth it; and by which we belieue the authority of this Church-affirmatiō to be infalliole, because Scripture and Tradition, to wit, the written and vnwritten word of God affirmeth it to be so; I graunt the one is (in some sort) mutuall cause of the other: yet this is not in the same, but in diuers kindes of causes. For the written & vnwritten word being the diuine Reuelation it selfe, concurrerh to the assent, as the formall reason of the object: whereas Church-proposition or affirmation, is only a condition (by the ordinary Law of God) necessarily requisite to our infallible supernaturall assent. The which two different kinds are also so subordinate, that the assent in it selfe is finally resolved, not into the infallible Church-affirmation, but into the authority of God reuealing, in which finally (without further circulation) we rest, as in the only formall cause of our assent; since we belieue euery veritie of Faith, and among the rest, the authority of the Church to be infallible, for this onely formall cause, because God hath so reuealed; the which reuelation we belieue for it selfe, and for no other formall cause, distinct from it selfe; onely requiring the authority of the Church, as a necessary condition to propound, and apply this reuelation to vs.

Now, if we aske not the cause of the assent in it selfe; but why we in particuler accept this assent, we do not rest finally in the reuelation it selfe, applyed to vs by Church-proposition; nor in the infallible authoritie of the Church grounded in the reuelation; but doe (without ail circulation) assigne for the cause, why we accept this assent, this or that probable motiue, which did prudently induce vs to belieue in generall, by prudent humane Faith, the Christian Catholike Religion, to be the only true diuine Religion;
which

which probable motives or reasons are not alwayes one, & the same to all men; but as men are of different natures and dispositions, so they are moved, one by one, another by another different kind of motives or reasons. The most ordinary motive, by which men are moved to accept the Christian Catholike Faith, rather then any other Religion, is because they prudently iudge the Preachers and Professours of the Christiā Cath. Church, for their *Multitude, Vniuersalitie, Vnitie, Antiquitie, Succession, Learning, Vertue, Myracles &c.* to haue more authoritie, and to be more worthy of credit, then either any priuate man, or any multitude of men, of whatsoever other Profession; and therby they are moved prudently to thinke the things Preached, and Professed by them (although most obscure in themselves, and exceeding the capacity of their reason) to be evidently credible, or worthy of credit: and so by a pious inclination of the will, doe actually induce their mindes, to belieue (first by humane Faith) that the Christian Catholike Religion in generall, is the only right; & that the particuler articles and pointes of Faith taught by it (though neuer so obscure, and above naturall reason) are most true; and that the Scripture, and vnwritten Traditions, in which these verities are contained, are diuine reuelations, made first to the Prophets and Apostles, and conserued from thence hitherward, successively in the Church; and that among other verities, the authority of the Church, hath bene reuealed to be infallible, both in conseruing, deliuering, and also in interpreting these, both written, and vnwritten reuelations.

These things (I say) though high, hard, and obscure, by the forsayd, or some other motives, a man piously affected doth first, with some kind of speciall assistance of God, belieue by prudent humane Faith: and then the difficultie, which naturally our vnderstanding hath to assent to hard and obscure things, being remoued by the motives: and the vnderstanding it selfe being disposed by that act of prudent humane Faith; the holy Ghost, by a supernaturall habit of Faith, or at least by a more eminent supernaturall infallible assistance, eleuateth the vnderstanding

[*Reciprocall proof of Church & Script. no absurd circle.*] 97

ding, and maketh it able, to belieue the forsayd things infallibly, by an infallible supernaturall assent of diuine Faith; and so lastly the vnderstanding thus enabled (as it were forgetting, or not considering the motiues, by which it was first induced; and the act it selfe of humane Faith, by which it was disposed; and relying only vpon the authority of God reuealing, as the only formall cause, and of the infallible Church-proposition, as the condition or meanes, to apply the diuine reuelation vnto vs;) doth, by the concurrence of the holy Ghost, actually assent, by supernaturall infallible diuine Faith.

Thus we see, that (whether we inquire the cause, of the assent of Faith in it selfe, or the cause, why we, in particuler, accept this assent) Scripture, and Church-authority are not assigned, as mutuall causes, one of another, in the same kind of cause, either *à parte rei*, or, *quoad nos*, and so when we proue one by the other, it cannot be that absurd circle which is condemned by Logitians, namely by *Aristotle*.

Secondly, I said, we did not vse to proue the Scripture by the Church: and the authority of the Church by the Scripture, when we dispute with one and the same man. For either we dispute with a man that admitteth both; & so no need to proue one by the other. Secondly with a man that admitteth neyther, and so we cannot proue one by the other, till by other motiues or reasons, we haue induced him to belieue, or graunt eyther the one or the other. Or thirdly we dispute with a man that admitteth one, and not the other. And since of this third kind there are two sorts; some believing the Scripture to be diuine and infallible, and denying the authority of the Church to be infallible; others believing the authority of the Church to be infallible, and not knowing, for want of Church-instruction, that this or that Booke is diuine Scripture: In this case, to the first of these two sorts, we proue the authority of the Church by the Scripture which they admitt: to the second sort, we shew, by the authority of the Church, which they acknowledge to be infallible, that such a booke is diuine

Scripture which before they knew not so to be.

My aduersaries may say that we do not only thus, but against the same men (*viz.*) against *Caluinists* we proue Traditions, and infallible authority of the Church by Scripture; and againe, the Bookes of *Machabees*, for example, to be Scripture, by authority of the Church.

I answered, that if we did proue (against *Caluinists*) Traditions and Church-authority, out of the books of *Machabees*; and againe, the books of *Machabees* to be diuine Scripture, out of the same Traditions; considering they deny both the one, and the other; it were indeed a grosse circle and lost labour. But this we do not: for we proue, first Traditions out of *S. Paules* Epist. to the *Thess.* and Church-authority out of the Ghospell; as knowing *Caluinists* to admit the authority of *S. Paules* Epistle, and of the Ghospell. And hauing thus proued Tradition and Church-authority, we proceed, and proue by it, the Books of *Machabees* to be Scripture, and in this there is no circle at all.

My aduersaries may further vrge, and say, that in the Treatise of Faith Cap. 10. I endeauour to proue (against *Caluinists*) Church-authority, out of the Ghospell; and yet doe tell the same men Cap. 7. that they know not the Ghospell it selfe to be Scripture, but by the authority of the Church, or by Tradition; which is in effect to proue to the same men, the authority of the Church by the Ghospell, and the authority of the same Ghospell, by the authority of the Church; which must needs be an vnprofitable circle.

I answered, that to a circle is required, to proue one thing by another, and this latter by the former; either in the same kind of cause, or in disputing against one and the same man, to whom the one is as vnknowne as the other. But so it is not in our case. For the Scripture and Church-authority, are not causes, one of the other, in the same kind, neyther *à parte rei*, nor *quoad nos*, and *Caluinists*, against whom I dispute, admit the authority of the Ghospell, which is one of the two: so that in this there can be no vnprofitable circle.

Secondy I answered, that I do indeed proue Church-authority

[*Reciprocall proof of Church & Script. no absurd circle.*] 99
authority, out of the Gospell: which kind of prooffe is
most direct, supposing my Aduersaries to admit the autho-
rity of the Gospell as they do. But I do not so much as en-
deavour to proue the authority of the Gospell, directly
by Tradition, and Authority of the Church: Onely (*du-
cendo ad impossibile*) I shew to my Aduersaries (whom I pre-
suppose to hold the Gospell for diuine Scripture) that, if
they do not admit Tradition, and Church-authority, they
haue no sufficient means to know infallibly, that the Gos-
pell it selfe is Scripture. The force of which argument is
grounded in the mutuall connexion, which is betwixt the
Gospell, and Church-authority; either of which beareth
witness of the other; as our Sauour did beare witness of
S. Iohn Baptist, and *S. Iohn Baptist* of our Sauour: whose mu-
tuall witnessing, one of the other, although it were not of
force to proue the authority of either to him that denieth
both; yet it is of force to conuince one, who admitteth one,
to admit the other; especially if there were no sufficient
meanes, to be fully assured of the one which he admitteth,
besides the testimony of the other.

My Aduersaries may aske, how we will proceed with
one, that admitteth neyther Scripture nor Church-autho-
rity, to be infallible? I answer, that in this case we are to fly
to some third thing, which he admitteth, to wit, to naturall
reasons, and those probable motiues, which I am to speake
of in the next Question. By which, although he be not ne-
cessarily conuinc'd, yet he may be probably perswaded, &
consequently so disposed, supposing a pious inclination of
the will, that he may, with the assistance of Gods spirit,
attaine diuine infused Faith, by which he may be assured,
both of the authority of Scripture, and of the Church, and
of the mutuall connexion, which they haue one with ano-
ther, and of the reciprocall prooffe and testimony, which
they giue & receaue one from the other. Thus I hope, I haue
cleared our doctrine from the absurdity of a circle, which
M. Votton doth so eagerly object. Whether he, and his fel-
lowes can cleare there doctrine from such a circle, we shall
see by & by in the sixt Question.



THE FOURTH
QUESTION
CONCERNING
the Motiues requisite to Faith.

*Whether Catholikes, or Protestants haue more prudent
Motiues, to induce a wise man to accept, or re-
tayne their Faith or Beliefe?*



WE haue seene by that which hath bene said, that to the assent of true Faith, which must be most firme and infallible, there are requisite infallible *Verities*, infallible *Reuelations*, and infallible *Authoritie* in Church-proposition. But because all these are obscure, and not evident to vs; there are required some prudent Motiues, to make them to be (as Deuines vse to say) *evidently credible*, or (as the Prophet David saith, *the testimonies of God be*) *exceeding credible*, that is, such as true prudence may, and will dictate to a wise man piouly affected, that they ought to be believed: without which prudentiall Motiues, we cannot haue the assent of Faith: partly because such is the nature of the vnderstanding (as I signified before) that it cannot assent firmly to an obscure thing, without some probable motiue, partly for that the holy Ghost, without whose assistance the supernaturall infallible assent of Faith cannot be, will not concurre, but where true prudentiall Motiues, more or lesse (according to the nature of the thing, and the parties capacity) haue gone before; since it is not to be thought, that the holy spi-
rit

*Psal. 92.
v. 7.*

it will concur with him, who rashly, and imprudently, without all probable Motiue, is ready to yield assent, considering that Scripture it selfe doth reprehend such, saying, *qui credit cito, leuis corde est*, he that belieueth quickly (that is without sufficient prudent Motiue) is light of hart: and considering, that the same Scripture telleth vs, that the holy spirit will withdraw it selfe from thoughts that are without vnderstanding, that is from rash & imprudent thoughts, and light belife. It importeth therefore much to inquire, whether Catholikes, or Protestants haue true prudentiall Motiues.

Eccles. 19.

v. 4.

Sap. 1. v. 5.

§. 1. *Of Protestant Motiues.*

PROTESTANTS seing themselves destitute of *Antiquitie*, *Vniuersalitie*, *Consent*, *Succession*, *Myacles*, and whatsoever other quality in their Professours, which can giue sufficient authoritie and credit to the doctrine professed by them, vse to plead Scripture, and onely Scripture, as the only, or chief motiue, why men should believe their doctrine. But first this is no motiue to him, that doth not already believe the Scriptures to be diuine. Secondly the Scriptures being believed to be diuine, do not properly pertain to Protestants, but are by better right pleaded by vs for the Catholike cause. For as concerning Scriptures, our Church may say to Protestants, as *Tertullian* said to Heretikes in his dayes; *Who are you? When and whence came you? What doe you in that which is mine, you that are not mine &c.* It (to wit the Scripture) is *my possession*. *I possesse it of old; I am the heire of the Apostles &c.* Thirdly the Scriptures are no otherwise pleaded by Protestants, then they are, or may be pleaded by other Sects of Heretikes, who admit the authority of Scriptures: and consequently eysither the Protestants Plea is not sufficient to moue a wise man to accept of their doctrine: or else it is sufficient to moue him to accept in like manner of all other Sects of Heretikes, that admit the authority of Scriptures. For the Protestants plead Scriptures, not interpreted, according to the sense of ancient Fathers and generall Councils, but according to euery mans

mans owne private sense; in regard they refer the final examination, and Iudgment of the doctrine of Fathers and Councils, to be made by every private man, according to Scripture, interpreted, to wit, by their private iudgment, and spirit; in which sort the Scriptures may be brought, by any other Sect of Heretikes, to patronize their private errors.

§. 2. Of Catholike Motiues.

VE Catholikes do, besides Scripture, and whatsoever may be sayd either for it, to proue it to be diuine, or out of it, to proue particuler points of our Faith to be true, which is no lesse, but more then can in reason be sayd by Protestants; we (I say) doe alleadge, as a most probable motiue, that what we belicue, is no new inuention of our owne, nor of any other man, that can be assigned since Christs time, and that as Christ our Sauiour whose authority was commended sufficiently to the world, by predictions of ancient Prophets, by testimonie of S. Iohn Baptist, by the voyce of his heavenly Father, by his owne absolute Wildome, Innocencie, Patience, & other vertues, by most euident and wonderfull Miracles, which hath made his Life, Death & Resurrection admirable, and conspicuous to the world: as I say, this our Sauiour was the first Founder of our Religion, so (according to the predictions of the ancient Prophets, and of our Sauiour himself) this our Religion being most high and hard, high in regard it contayneth doctrine far aboue the reach and capacite of humane sense and vnderstanding; hard as being repugnant to the naturall sensuall appetite of flesh and bloud, and such as restraineth the liberty of the wil, and the inclination that euery man hath to the loue of friends, riches, pleasures and honours, to health, liberty, and life it selfe: this our Religion (I say) was first (by a few poore vnlearned men) dilated, & miraculously spread ouer the world; and hath notwithstanding all Persecutions, Heresies, Schismes, and other mighty oppositions made against it by the malice of

the Diuell) still continued euen vntill this present tyme, ha-
uing had, in all ages, innumerable visible Professours, and
among others, many excellent learned and wise men, who
not only did themselves belicue, but with written Bookes
haue maintayned the truth of this Religion, and haue an-
swered whatsoever was objected against it, in such sort, as
neuer was done by men of any other Religion, for their
Profession.

It hath also had millions of most constant Martyrs,
who moued only with loue of true Religion, and with de-
sire to please God alone, haue contemned all temporall things,
riches, liberty, & life it selfe, liuing innocently, and shed-
ding their bloud constantly for defence of their Faith. It
hath also had many holy Confessours and Virgins, who by
vertue and direction of this Religion, haue found wonder-
full mutation in their minds, in changing either from vice
to vertue, or from an imperfect degree of vertue to the top
of perfection, and who in proof of the truth of their Reli-
gion, haue wrought many wonderfull and strange myra-
cles; such, and so many as no professours of any other Re-
ligion euer did. It hath also had a continuall visible succes-
sion of authorized Pastours, descending lineally from
Christ & his Apostles, who according to the appointment
of God, haue preserued the people, in the vniforme stedfast
beliefe of the first receyued Faith.

These and such other considerations, which may be
gathered out of Catholike authours, or at least ioyntely
proper to Catholikes; and cannot, with any colour of truth,
be pretended by Protestants, or any other sect of Heretikes,
and are not onely probable Motiues, sufficient to moue a
wise man prudently to assent to the Catholike Faith: but
also such, as considering the hazard of eternall saluation
and damnation depending vpon assent, or not assent; one
that doth well ponder them, cannot but most imprudently
deny to yield assent.

Greg. de
Valen. 2. 2.
disp. 1. 9. 1.

Bellar. de
notis Eccl.

THE



THE FIFTH QUESTION ABOUT pious disposition of will; requisite to Faith.

*What disposition of will is requisite in him, that should
by prudent Motives, be induced to accept the
right Faith?*

NOtwithstanding all this, which I have said,
were done, to wit, that diuine Verities (re-
uealed to the Prophets, and Apostles, and suf-
ficiently propounded by the Pastours of the
Church) were not only prudently perswaded,
outwardly by these most probable motives, but also inward-
ly by sufficient inward preuenting grace of God, by which
these outward motives are to be applied to the vnderstan-
ding and will of euery one; to the vnderstanding, by suffici-
ent apprehension of that which prudently ought to move
a wise man to thinke the things credible, and worthy to be
belieued; and to the will, by a first motion, exciting it to
accept of the beliefe of the mysteries of our Faith. Not-
withstanding (I say) all this were done, yet through the li-
berty of free-will, and especially through want of pious
affection, it may, and often doth fall out, that a man nei-
ther suffereth his vnderstanding to consider effectually these
motives

[*Pious disposition of the will requisite to Faith.*] 105
motives, by which he should be moued to iudge prudently,
that the verities reuealed, and propounded, are to be belie-
ued: nor permitteth his will (euen sometimes after some cō-
sideration) actually to make election, and to accept of the
beliefe of these things.

Since therefore this most important businesse of be-
liefe, dependeth so much vpon hauing pious affection in
the will, I haue thought good to speake a word of it, and to
inquire first, what this pious affection is. Secondly what
be the ordinary and chiefe impediments, that hinder men
from hauing it. Thirdly, what be the best meanes to pro-
cure it. These questions I propound in this place, partly
for complement of doctrine, partly for the profit, which the
Reader may reap by them, partly to let M. Votton see, that
his not being moued with my reasons alleaged in the Trea-
tise (which he vrgeth as a signe) is not a sufficient argument
or signe, to proue my reasons not to be good; since his not
being moued may proceed, not from the weaknesse of my
reasons, but from want of pious disposition in himselfe.

§. 1. *Concerning the first, to wit, what is pious
affection requisite to Faith?*

THIS pious affection, is nothing els, but a good in-
clination of the will to diuine things, by which the
vnderstanding is made inclinable, and apt to consider, and
the will is made easy to accept, not enery light reason, or
authority, but graue, and prudent Motiues, either of reason
or authority, inducing to the beliefe of diuine verities.

This disposition may be, in some men, habituall;
which is one of the best kinds of that vertue, called *Studiosity*:
in others, who haue no such habituall disposition, or in-
clination, it may please God, by an actuall motion of
preuenting grace, to excite their vnderstanding, and will
to such inclination, at certaine times; at which times, if
withall it please God to affoord them probable outward,
and inward motiues, sufficiently perswading, that things
taught by Catholicke Pastours, by word or writing, as
diuine,

diuine, and reuealed verities are credible, and such as in true prudence may, and ought to be believed; then, although, by liberty of free-will, a man might reiect the consideration, or considering, might not accept the beliefe of them: yet (morally speaking) he will not reiect but accept, and will first assent, by prudent humane beliefe, and after, or in the same instant, his vnderstanding being eleuated by the supernaturall grace of the holy Ghost, habituall or actuall, shall most firmly, and infallibly by supernaturall Faith, assent to the diuine reuealed verities; not now, as moued chiefly by the prudent motives, but principally, for the authority of the reuelatiō it selfe, supposing Church-proposition, as a secundarie cause, or as a necessarie condition requisite, as hath bene said.

§. 2. Concerning the second: to wit, Impediments of pious affection.

TH E chiefe impediments of this pious affection, are; first preiudicate erroneous conceipt, settled in the vnderstanding, with pride and obstinacie in the will. This is common to all Heretikes; who, although they seeme zealously affected only to the truth; yet this zeale of truth is not sincere, but mixed with liking of their owne, or some other priuate mens iudgments, to which they doe adhere obstinately, or more then in reason they ought. Some of more sincerity then the rest, will perhaps aske, how they should discern, when they do adhere, more then reason would, to their owne, or other particuler mens Iudgments or opinions? I answer, that true reason would neuer haue a man euen in ordinarie matters which may be knowne, by naturall reason to rely vpon his owne, or any priuate mans iudgment, against the iudgment of a whole multitude of wiser men; and consequently, *a fortiori*, in matters of Faith, which cannot be knowne sufficiently by naturall reason; as for example, which is, and which is not true Scripture, or the true intended sense of the holy Ghost in Scripture, or whether any thing vnwritten were reuealed

[*Impediments of pious affection requisite to Faith.*] 107
reuealed by God, to be belicued, as well as Scripture, and
what that is? In these (I say) and such other matters,
which cannot be knowne sufficiently, by only naturall
reason, it is most vnreasonable, that any one priuate man,
should preferre his priuate opinion (although coloured
with pretence of Scripture, or priuate spirit) before the
vniforme teaching of ancient and present Doctours; and
Pastours of the Catholike Church; many of whome are
knowne to haue bene most vertuous, learned, and wise
men, well studied in Scripture, singulerly indued with
Gods spirit, and specially appointed by God, to teach men
the truth.

The second impediment is a spirituall slouth, care-
lesnesse, or neglect of diuine things, caused by fleshly or
worldly affections or delights. This is proper to men giuen
to honours, pleasures, or commodities of this world: to all
which may be applyed that sentence (with proportiona-
ble variation) which our Sauour sayd only to one sort of
them; *How can you belieue, who doe receiue glorie, one from another:*
and do not seeke the glorie, which is from God alone? This impedi- *Io. 5. v. 44.*
ment doth not onely hinder one from first beliefe, but also
disposeth the soule, to loose Faith once had. This was long
since one cause of the ruine of some, of whom S. Paul sayth, *1. Tim.*
that repelling good conscience, they made shipwrack concerning Faith: & *v. 9.*
this in all likelyhood, was the first beginning of the late re-
uolt of Luther, and diuers other later Heretikes, who for
some one or other of the aforesaid causes, first neglecting,
and afterwards repelling good conscience, did by degrees
fall from the ancient Catholike Faith, & hauing fallen from
the right Faith, partly (perhaps) not to seeme to haue lost
all Faith; & partly (as it is like) to stop the mouth of consci-
ēce; they either inuented erroneous opiniōs, suitable to their
sensuall dispositions; or did as euery ones humour led them,
adhere to the opinion of this or that man. Which erroneous
opinions hauing once settled in their phantasticall braines, *Aug. l. 3.*
they conuerted (as Saint Augustine saith, a carnall mind vseth *contra*
to do) all the mysteries, and words of the holy Books of Scripture, vnto Donatist:
the Images of these their phantasies; which hauing done, they *c. 19.*

Aug. ep.
222.

In præfat.
l. de abrog.
missæ.

seemed to themselves as the same S. Augustine sayth, it is the manner of Heretikes) to follow the very Scriptures, when indeed they followed their owne errors: and having once gotten this pretence of Scripture, they mounted to that height of insolent obstinacie and pride, in maintayning these erroneous opinions; that notwithstanding there should be opposed against them a whole cloud of Fathers, a maine current of generall Coucels, the whole body of the Catholike Church; they would not care for a thousand Augustines, or Cyprians &c. nor would not be iudged by Councells, Churches, no not by Angells themselves. And although there should occurre that most forcible argument, of their owne conscience, *Num tu solum sapi?* Art thou only wise, or the onely wise man, that is, or heretofore was in the world for so many ages? they would not regard it, but rather would (as Luther sayth his hart did) insult ouer such Papisticall arguments.

§. 3. *Concerning the third, to wit, meanes to attaine pious affection.*

TH E meanes to get and retaine this pious affection, are first humility of will, & docilitie of vnderstanding; as being opposite to obstinacie, and pride. Secondly, deuotion and seruour of loue to diuine things; as being opposite to spirituall slouth, & base earthly delights, and desires. Thirdly, prayer to God, duly made, by which this pious inclination of will may be obtrayned: so that on the other side one neglect not other good meanes, inducing to Faith, to wit reading of good bookes, conference with pious and learned persons, serious consideration of the motiues of Faith, and diligent attention, to the preaching of the Pastours of the Catholike Church.

T H E



THE SIXT Q V E S T I O N C O N C E R N I N G

speciall assistance of the holy Ghost, necessary to the infallible assent of Faith.

Whether Catholikes or Protestants haue the assistance of the holy Ghost?

BESIDES the Verities belieued by Faith, the Reuelation written and vnwritten, Church-proposition, Motiues, and Pious affection, which I haue already spoken of (to make the assent of Faith infallible, as it ought to be (*viz.*) not only *ex parte obiecti*, in that the obiect or thing belieued, is in it selfe infallibly true: but also *ex parte subiecti*, in that the assent it selfe which the vnderstanding yieldeth to this obiect, is most certaine and firme, and such as excludeth all possibility of deliberate doubt or feare, so long as it continueth in the vnderstanding) there is required a speciall supernaturall assistance of the holy Ghost, to confirme, and corroborate the naturall weakenes of the vnderstanding: and to enable it, to haue such a firme and infallible assent. This supernaturall assistance of the holy Ghost to be necessarie, as it is affirmed by Catholikes: so it is also graunted by Protestants, both sorts challenging to themselues the assistance of the holy spirit.

§. 1. Of the doctrine of Catholikes, concerning the assistance of the holy spirit.

CATHOLIKES hold, first that the spirit of God, is certainly found alwayes in the Catholike Church, according to those words of Scripture, *My spirit which is in thee, and my words which I haue put in thy mouth, shall not faile from thy mouth: nor from the mouth of thy seed: nor from the mouth of the seed of thy seed, from hence forth for euer. I will aske my Father, and he will giue you another Comforter, the spirit of Truth, that he may remaine with you for euer.*

Isa. 59. v. 21.
Ioan. 14. v. 16.

Secondly they hold, that the Catholike Church, in which the spirit is, is the companie of visible professours of the true Faith. This to be true, appeareth first by the word *Mouth*, vsed and iterated in the first text; which doubtles hath relation to outward profession, or manifestation of inward Faith. Secondly in that this spirit was promised to the Church, to assist it, not onely in inward beliefe, but also in outward profession of Faith, according to that saying of our Saviour, *It shalbe giuen you, what you may speake; for it is not you that speake, but the spirit of your Father, which speaketh in you.* Moreouer it is confirmed by that saying of S. Paul, *No man can say our Lord Iesus Christ, but in the holy Ghost.* Now, whereas Catholikes can shew, that they are the visible professours of the true Catholike Faith, as in the Treatise is shewed they consequently can sufficiently proue, that they haue true assistance of the holy spirit; not onely in their inward beliefe, but also in the outward profession of their Faith.

Matth. 10. v. 19, 20.
1. Cor. 12. v. 3.

§. 2. Of Protestants doctrine, concerning the spirit.

See Becan. in his Enchir. in circulo Calvinist.

PROTESTANTS (I meane the purer sort) hold first, that the spirit is not promised to any visible Church; but to all, and euery one of the elect, and only to them, and consequently since they hold it a chiefe point of their Faith, that they, in particuler, are elect; euery one of them must most

most firmly perswade himselfe, that he in particuler, hath the assistance of this spirit.

Secondly by this spirit they hold, that themselves are men, inwardly taught by the spirit of God, what to hold, or not to hold, concerning matters of Faith, necessarie to be belieued.

Thirldy they hold, that by this spirit they are made infallibly sure of the diuine authority of Scriptures, in so much that when they heare, or read any booke, they can by their spirit, discern cleerly, and infallibly, whether it be diuine Scripture or not, holding the Scripture of it selfe, to shine like a candle to them, and that they discern it from other writings, and the true sense of it from false, in matters necessarie to saluation, as the sense of tast discerneth sweet from sower.

Vpon this bold presumption of hauing, & being taught by the spirit, proceedeth their audacious, and impudent neglect of the authoritie of ancient Fathers, generall Councelles, or whatsoeuer els standeth against that, which they imagine to be taught them by the spirit; especially when they haue seeming words of Scripture, to second that which is suggested, by this their spirit.

§. 3. *The Protestants opinion confuted.*

THIS opinion of Protestants is false in diuers respects. First, it is false, that the spirit is onely promised to the elect; for that, as I haue now sayd, it is promised to the visible Church consisting of all professours of the true Faith. But there are more professours of the true Faith, then are elect, as my Aduersaries will easily graunt. Againe (in the Protestants owne opinion) euery man that hath true inward Faith, hath the spirit, giuing him infallible assurance, that he hath the true Faith. But there are more, that one tyme or other, haue the true Faith, then are elect; els it were certaine, that one that once had true Faith, or the true spirit, could not possibly afterwards become a reprobate: which is not so. For els in vaine did Saint Paul,

who

Calu. l. 3.
Instit. cap.
12. §. 10.
& cap. 24.
§. 13.

Parasus in
disp. de
auctor.
Script.

M. V. V. his
pag. 48.
saith, that
the sheepe
of Christ
discerne
the voyce
& light of
Scripture,
as men
discerne
light frō
darknesse.

See Becan.
his Enchir.
de Iustific.
Caluinist.
c. 9. where
he pro-
ueth eu-
dently out
of Scri-
pture, that
Iudas, Sy-
mō Magus
& Nicolas
the Here-
tike once
had true
Faith.

1. Cor. 9. v. 27. who had the true Faith, feare; and vpon feare chastise his body, least perhaps he might become reprobate: in vaine did he say to him, who stood in Faith, be not high-minded, but feare: in vaine had he sought to terrify the Galatians with that saying, are yee so foolish, that hauing begun in spirit, you will end in flesh?

Thirdly, It is vncertaine who be the elect. If therefore none haue the spirit, nor the right Faith, nor consequently (as Protestants hold) be of the true Church, but those that are elect, none could certainly know who were truly faithfull, or of the true Catholike Church, nor consequently to whome to repayre too for instruction in Faith, and with whome to communicate in Sacraments, which were very great inconueniences, since it is certaine that the sheep of Christ must not heare the voice of strangers, nor haue participation (in Sacraments especially) with Infidels, or those that be not of the true Church.

Wotton
pag. 110.

Fourthly, If these promises of Scripture do not at all pertain to any visible company; it followeth, that either they pertain not at all to the Church, or that no visible company is to be accounted the Church, or that there is another Church different from the visible Church, to which these promises do pertain. That the promises were not made to the Church, or that visible company of Professours of the true Faith, is not, in some sort, accounted the Church, my Aduersaries dare not say. M. Wotton therefore saith, that besides the visible Church there is the true Church of Christ, to whom these promises of the spirit pertain. But this cannot be well said: first, because whereas the Scriptures and Fathers make mention but of one Vniuersall Church of Christ, this seemeth to make two Churches of different natures and properties; one inuisible, the other visible: one guided by the holy Ghost, & consequently infallibly not erring in Faith: the other not guided by the holy Ghost, & consequently fallible, & subiect to errour in Faith. One the true Church of Christ, the other not; which importeth that this latter, either is not at all to be called the Church of Christ: or that it is to be called his, not true, but false,

false, or feigned Church : or that it is falsely called by the name of Church, the one consisting of all, and onely the elect : the other contayning all that be professors of the Faith. This which consisteth of professors, M. *VV*hite calleth the *Church Militant* : that which consisteth onely of the elect, he calleth the *Catholike Church*, but to keep the *antithesis*, he should rather call it, the *Church Triumphant*, not *Triumphant*, as we *Catholikes* take the name for that happiest part of the Church, which is now glorious in heaven : but, as it being a Church invisable in earth, may triumph indeed, as having no need to feare any persecutions, in that none in time of persecutions can find them out, nor can know them, nor consequently can persecute, or hurt them, for being members of Christs true Church. But as, in this respect, it may be called the *Church Triumphant* : so on the other side, it may be called the *Church Lamentant*, as having so iust cause to lament, in that the members of it being vnknowne, not onely to the world, but to one another, can have no society one with another, requisite to the nature of a true Church ; nor can performe those offices, which should be done, in and onely in the true Church : nor can tell whom to repaire to, for instruction in Faith, or for counsaile in direction of manners, or for the comfort of the holy Sacraments : nor can have any knowne Pastours to governe the Church, nor any knowne sheep to obey these Pastours : nor can have any Historiographer to write their acts, thereby to edify men, with the vertues exercised by them, or so much as to make it to appeare to posterity, that such a companie hath bene (according to Christs promise) alwayes extant in the world. In this respect, it may be called a *Church lamentant*, or a *lamentable Church*. But let vs leaue this lamentable fiction of an invisable, whether *Triumphant*, or *Lamentant Church*; and returne to our purpose.

Fifthly, If the spirit were promised onely to the elect, it could not giue infallible authority to the teaching of Doctours and Pastours, in such sort, as in the third question I shewed to be necessarie, in the Church, for since the People could not know, without particuler reuelation, which

Pastours

Pastours were of the number of the elect; they could not know, who were, in their teaching, assisted by the spirit, nor could nor consequently acknowledge infallibility in their teaching, and therefore they could not so much, as vpon a secondary foundation, build assent of infallible belief vpon their teaching; nor could not by their teaching preserve vnyty, end controuersies, auoyd errors and heresies, and keep stedfastnes of beleefe, without waivering in vncertainty, as in the forsaide question, I shewed, that they ought to doe.

But suppose for argument sake, that it were graunted, that those promises of the spirit, were made to all, and only to the company of elect: and moreover (which cannot be enforced out of the text, nor is not true) that it were to remaine alwayes, assisting euery particuler man of that company, in such sort, as they could not depart from Faith, suffer shipwracke in Faith, or erre, in any necessary point of Faith: yet before any particuler Protestant could in reason presume to be at any particuler time, assisted with the spirit, he must first suppose, that himselfe is one of the elect. But how, or by what good prooffe, can any Protestant assure either himselfe, or others, that he is one of the elect? We must remember that by Protestants Principles, all assurance of Faith must be drawne out of the Scripture. Let vs see therefore how a Protestant can proue himselfe to be elect, and consequently to haue the spirit, out of the holy Scriptures.

§. 4. That Protestants cannot proue themselves to be elect, or haue the spirit.

M. VVhit
faith pag.
127. that
the pub-
like word
of God
speaketh

SOME Protestants proue it out of this place, *My sheep heare my voice*. By sheep vnderstanding the elect; by voice the Scripture; making the sense to be, that those that be elect, when in the Scripture openly, though the children of God only know & beleue it. *Filij Dei legentes vel audientes hos libros (videlicet Scripturæ) audiunt & cognoscunt loquelam Patris sui, & discernunt eam ab alijs, ut testatur Christus. Ioan. 10. Oues mea vocem meam audiunt.* Paraus in disp. de auctoritate Scripturæ.

[*Protestants cannot proue themselves to be elect.*] 315

when they heare the Scripture, they discern it to be the
voyce of God: and *e contra*, in that they discern, and by ex-
perience, perceiue themselves to discern it to be the voyce
of God, they acknowledge themselves to be elect, according
to those wordes (a) *my sheep heare my voice*. Other Protestants
will perhaps proue it by other (b) places. I for breuities sake,
will only now examine, and confute the prooffe brought
out of these wordes, *my sheep heare my voice*, because, by that
which I say against this, it will not be hard for a iudicious
wit, to confute the rest of their prooffes. First therefore I ob-
iect, that they who proue themselves to be elect, by these
wordes, *my sheep heare my voice*, do abuse that sentence of Scrip-
ture, by giuing it such a voluntary vngrounded sense; and
I aske, what ancient Father, or Doctour, did at any time
expound it in that sense? I also aske, how Protestants can
gather this exposition, out of the wordes of the text? For first,
the wordes of the text are not limited, to signifie onely the
written word, but speake in generall of the voyce of Christ;
which, as I haue shewed, is partly vnwritten. Secondly,
the wordes do not import, neither is it true (if, by sheep we
vnderstand *the elect*) that onely the sheep of Christ heare his
voice; for many are called to the hearing of Christs voice,
who are not elect. Hence therefore cannot be inferred, that
euery one is elect, that experienceth himselfe to heare, or
discerne the Scripture to be the voyce of Christ.

Thirdly, admit the meaning of the wordes were,
that onely the elect did heare Christs voice, in some pecu-
liar manner, not common to the reprobate, yet since this
sentence, as also any other like sentence (brought ordinarily
by Protestants, to proue themselves to be taught by the spi-
rit) is generall, nothing can be proued by it, to agree to this
or that particular man, till it be proued, that he is one of
that generall company, which the sentence speaketh of.
Admit therefore (I say) that the meaning of the wordes were,
that all, and onely the elect did heare the Scripture, and discern
it to be the voyce of Christ, in some peculiar manner, not
common to the reprobate: I aske how any Protestant can
hence inferre, that he in particular is one of the elect, or
hath

(a) Ioan.
10. v. 27.

(b) Isa.
54. v. 13.
Hier. 31. v.

34.
Ioan. 6. v.
45.
1. Ioan. 2.
v. 27.
Rom. 8.
v. 16.

hath the spirit? For to make this inference good, they must first declare, wherein consisteth this peculiar manner, and must shew, that they discern Scripture to be the voyce of Christ; in that peculiar manner. I aske therefore first, wherein consisteth this peculiar manner? Secondly, I aske how they know that themselves discern the Scripture to be the voice of Christ, in that peculiar manner which is proper to the elect? Either they know this by some euident prooffe out of this, or some other sentēce of Scripture, or they know it by some other priuate illumination (such as *Anabaptists* pretend) without any euident prooffe out of Scripture. This second, my Aduersaries must not say, vnlesse they will shake hands with *Anabaptists*, which they seeme not willing to do. If the first be said, I aske my circle-maker *M. VVotton*, who will needs make an absurd circle in our doctrine, where none is; how he will auoyd such a circle, in this his *Pew-fellowes* doctrine, where euidently it is?

§. 5. An absurd circle in Protestants prooffe of their spirit.

TH E which circle to be euidently, both in this prooffe, and in any other which Protestants can bring out of Scripture, to proue themselves; to haue the spirit, to be elect &c. will manifestly appeare, if we aske them. First, how they know infallibly, these sentences) which they bring to proue themselves to be taught of God, to haue the spirit &c. to be diuine Scripture? They may perhaps alleadge other probabilities, of maiesty, of matter, stile, phrase &c. But when I require an infallible prooffe, apt to breed that *plerophoria*, or firme & full infallible beliefe, which is in Christian Faith, they are forced to alleadge for prooffe, the inward testimony of their spirit. Againe, when I aske how they infallibly know this inward testimony, to proceed from the true spirit of God? They may perhaps alleadge this, and that fallible signe and token, which others may alleage, as well as they. But finally, infallible prooffe they haue none, and so are forced to run backe to proue it, out of these sentences of Scri.

[*Absurd circle of Protestants prooffe of their spirit.*] 117
Scripture. And being againe demaunded, how they know
these sentences to be Scripture? They must say, by their spi-
rit. And being asked how they know they haue the true spi-
rit? They must wheele about backe againe, to these senten-
ces of Scripture, which is an euident, and absurd kind of
Circle.

Secondly, those sentences being admitted to be di-
uine Scripture, I aske how they infallibly know, by them,
that they in particuler haue the true spirit? Either they
know this by those sentences of Scripture, as they are inter-
preted by the ancient Fathers, or as they are interpreted by
this their owne private spirit. If they say the first; I must re-
quire, what ancient Father did euer so expound those sen-
tences, that by them we may infallibly know, that Prote-
stants haue the spirit of God? If the second, I aske how they
infallibly know, that these, or any other sentences of Scrip-
ture are to be interpreted by their priuate spirit? They haue
no answere to make, but by alleaging the authority of their
priuate spirit, which is to beg the question: or by allea-
ging the authority of some sentence of Scripture, interpre-
ted by their priuate spirit, which is a circle. So that when
I aske, how they know that they haue the spirit? They must
answere, by Scripture interpreted by their spirit. And when
I aske, how they know that Scripture is to be interpreted
by their spirit? They must answer, by their spirit, or by
Scripture interpreted by their spirit. And so, they cyther ab-
surdly beg, that which should be proued; or else like blind
horses in a mill, they run round about, in a grosse circle.

Perhaps my Aduersaries will thinke, to make vse of
that answere, which I made, to salue our doctrine from this
absurd kind of circulation; saying, that they vse not this
kind of prooffe, in the same kind of cause, and to one and the
same man, that denyeth both, but onely to those who ad-
mit one and deny the other.

Against this I reply: First that this answere although
good and sufficient for vs, is not good and sufficient for
Protestants. For wheras we vse our reciprocall prooffe
of the Church by Scripture: and of the Scripture by the

Church, in diuers kinds of causes; the Protestants must vſe their reciprocal prooſe, of the ſpirit by Scripture and of Scripture by the ſpirit, in the ſame kind of cauſe. For the Scripture and teſtimonie of priuate ſpirit, are both brought by Protestants, as diuine Reuelations, and conſequently both are brought for mutuall prooſes, one of the other, in the ſame kind of cauſe, ſo wit, as the formall cauſe of their aſſent.

Secondly, whereas, we can vſe the prooſe of Scripture by the Church; and of the Church by the Scripture, in reſpect of diuers men, as I ſhewed in the 4. queſtion: they muſt vſe their circulation, to one and the ſame man: or elſe they can haue no vſe of it at all. For no man admitteth this priuate ſpirit, as an infallible teſtimony, beſides the party himſelfe. & therefore this circulation from the ſpirit to Scripture, and from Scripture to the ſpirit, cannot be made, in reſpect of diuers men, nor in reſpect of any, beſides the partie himſelfe, whoſe priuate ſpirit it is. But it is abſurd, to thinke, that the party himſelfe, can firſt perſwade himſelfe, that he hath the diuine ſpirit, only by the diuine teſtimony of the Scripture; when as he doth not know the Scripture it ſelfe to be diuine, but by the teſtimony of this hiſ ſpirit. For this is to proue A. by B. and B. by A. againe, in the ſame kind of cauſe, and to the ſelfe ſame party, which is a moſt groſſe kind of circle, condemned by *Aristotle*.

Thus we ſee the Protestants haue no ſolide meanes, but an abſurd manner, to aſſure themſelues, or others, that they haue the ſpirit. Now let vs produce an argument or two, to ſhew that they haue not the true ſpirit of God.

that anſwer, which I made, to ſhew our doctrine from this abſurd kind of circulation; ſaying, that they vſe not this kind of prooſe, in the ſame kind of cauſe, and to one and the ſame man, that deſcribeth both, but onely to thoſe who ad-

mit one and deny the other.
Againſt this I reply: Firſt that this anſwer is althoough good and ſufficient for vs, is not good and ſufficient for Protestants. For whereas we vſe our reciprocal prooſe of the Church by Scripture: and of the Scripture by the Church.

§. 6. Arguments proving Protestants not to have the Holy Spirit

The first Argument.

If Protestants spirit were the true spirit of God, it
would have the properties thereof.

But it bath not

Ergo, it is not the true spirit of God.

First it is certaine, that the spirit of God inclineth men
to humility, modesty, concord, and unity &c. But his
Protestant spirit (as experience of all time, since it came in-
to the world teacheth) hath ordinarily wrought in them,
quite contrary effects; to wit pride, immobility, discord,
and dissimilitude &c. I will exemplifie in one of their principal
men, who was specially inspired, and had the first fruites
of his spirit. By which example one may perceive what
is to be thought of the gifts proportionably, according as
they do more or lesse partake of the same spirit.

What intolerable pride was in Martin Luther, the first
inspired Protestant Prophet, may be easily seen: First, then, that
in that he being but one petty Doctor, preferred his judg-
ment of the sense of Scripture, before a thousand Augustines,
a thousand Cyrilli, and against the whole summe of ancient
and present Doctors of the Catholick Church. Secondly,
in his impudent boasting of himselfe, calling himselfe
a faithfull Prophet, an Apostle, an Evangelist, a King's son, & saying,
that he learned no his doctrine of men, but of our Lord Je-
sus Christ. Thirdly, in his very manner of speaking, set down by him-
selfe, in most of his Books, where he flatteringly described, as if we
had the picture of Luther in his anger, giving up & downe, spar-
kling fire, to wit, the sentence of the chiefe Pastor, either
Lutheran or Calvinist folio 74 recto, folio 74 verso, folio 186.a &
289.b folio 398.a b.

See Vlen- keling with his eyes, breathing out smoake and fire, vomit-
 berge his ting out reuiling words) he setteth downe some of these his
 book cal- words; as *Swerner, Diuell, Knaue, Heretike, Theefe, Seditious, Hypo-*
 led graues *crite, Trets, Bots, Plots, Plits, & such like.* As for the immodetty
 & iustæ of this man, his owne writings will beare witnesse; in
 causa: in which he vttereth such outragious and (a) scurrilous re-
 causa. 7. & uiling words, as I am ashamed to set downe, not onely
 8. against Ecclesiasticall persons, but euen against temporall

(a) In libello
 latino con-
 tra regem
 Angliæ.

See Iodoc.
 Cocc. Tom.
 10. The-
 saur. 1. 2.

Princes, and among other against our King Henry the eight.
 The discord and disunity of Protestants is most appa-
 rent to the world; yet to exemplifie it in *Luther*; it is
 knowne, that he doth not onely differ from *Zwinglius*,
 See Iodoc. *Caluine*, and other Protestant Doctours: but also from him-
 Cocc. Tom. selfe, such being the nature of the spirit of dissention, that
 10. The- it doth not suffer a man to agree, neither with others, nor
 saur. 1. 2. with himselfe.

This discord, Protestants themselues cannot deny; but
 to couer this skare, first they say, that these dissentions are
 onely light Schoole-skyrmishes; and this also about small
 matters; or at least not in any fundamentall point. Secondly
 they say, the like hath bene allwayes, euen among the an-
 cient Fathers, and are now among vs Catholikes.

See Vlen-
 berg. causa
 9. & 10.

See Calui-
 no-Turcis.
 Iodocus
 Coccinus

Tom. 10.
 1. 8.

Protestants
 Apologie

To stop these two starting holes, I can shew that these
 their dissentions, are neyther so light in the matter, nor so
 sleight in the manner, as they would make men belien.
 For prooffe whereof, I call to witnes their virulent bookes,
 in which they condemne one another of damnable error,
 See Calui- and heresie, in chiefe points and articles of Faith. And
 no-Turcis. whereas they would gladly make the holy Fathers, and vs
 Iodocus partakers of the like dissention; they will neuer be able to
 Coccinus proue, that either the ancient Fathers, or we, in our
 Tom. 10. schoole-questions, condemne one another of damnable
 1. 8. heresie or that in any article of Faith, there is any varietie
 Protestants of belien, among vs. Besides, if there should happen any
 Apologie varietie of opinions among vs, about matters of Faith we
 haue a certaine rule and meanes to compose & end contro-
 uersies; to wit, the sentence of the chiefe Pastour, either
 alone, or with a generall Councell; which rule, & meanes

id. see Iof. 2. 10. Protest

[*Arguments, that Protestants haue not the holy spirit.*] 121
Protestants want.

Another propertie of the spirit of God is, that it teacheth men the certaine and infallible truth : & neuer decey- Ioh. 14. 16.
ueth any by teaching any thing, that is false ; being there- y. 13.
fore, worthily called the spirit of truth . But the Protestant spirit, sometimes teacheth false. For euery particuler pure-Protestant, hath in him this spirit, by which he is taught, what to belieue, in matters of Faith ; and yet since one is taught, by this their spirit, to hold and belieue, in matters of Faith, quite contrarie to other Protestants : yea sometimes, quite contrarie to their owne selues, it followeth that this spirit, sometimes teacheth false, in regard contrarie doctrines cannot be all true.

If my aduersaries shall say, that this spirit is infallible and teacheth alwayes the truth, when men that haue it, read and follow the Scriptures, and not their owne deuises, or phantasies. I aske first, whether the spirit of Protestants, doth neuer teach infallibly true, but when the men, that haue it read Scriptures, and iudge, according to that they find written in them ? If so : what shall we say, of that inward testification of the spirit, by which they say, they knowe the Scriptures themselues to be diuine ? since it is nowhere written, in Scripture ; that these, and onely these books, which they call Canonickall, be diuine Scripture. Secondly if the Protestant spirit teacheth alwayes infallibly true, when the men, that haue it, read the Scriptures, and iudge according to that they find written in them, how chance *Lutherans* and *Caluinists* agree not, for example, in the controuerisie of the reall presence ? They both haue the Protestant spirit ; and, by it they both are (as they thinke) assured, in whatsoeuer they belieue, as matter of Faith ; and both of them doe, in this controuerisy, read the Scripture, conferre places, & vse all other diligence, in their iudgment requisite, to make true iudgment ; and yet they hold quite contrarie one to the other, in this important matter of Faith, onely as they suppose out of, and according to Scripture ; therefore the Protestant spirit, euen when men that haue it, read & (after their manner) follow the Scriptures,

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teacheth

teacheth contraries; and consequently teacheth sometime false; since contrarie doctrines cannot both be true.

Thirdly how, or by what signes shall one be infallibly sure, when he followeth the Scriptures; that thereby he may be assured, when he is infallibly taught by the spirit? For to say that we are infallibly taught by the spirit, when we follow the Scripture, auayleth little, to breed certainty of any doctrine. If there be no meanes to assure vs, when we follow the Scripture since the nature of our vnderstanding is such, that it cannot be assured of a thing, depending vpon the fulfilling of a condition, vnlesse there be some meanes, by which, it may be assuredly knowne, when the condition is fulfilled. To read, and to conferre places of Scripture, and to vse other diligence, is not sufficient to assure one, that he followeth the Scripture; since diuers, holding contrarie doctrines, do all this, and yet get not this assurance.

To run to the testimonie of the Protestant spirit (besides that it is a circle, as I proued before) cannot giue absolute assurance, since, among those, that haue this spirit, some do thinke they haue as good assurance, by the testimonie of it, for their opinion, as others thinke they haue for theirs. And no more reason (at least sometimes) can be alledged, by one why his inward testification, should be held to proceed from the true spirit of God, then may be alledged, on the contrarie part by others. For to say they are assured that their inward testification proceedeth from the spirit of God, because it is the true spirit; and because it is conformable to Scripture; is absurdly, to beg the question, giuing that for a reason, which their aduersarie will require chiefly to be proued: or giddily to runne the round; prouing the testification of their spirit to be conformable, to a place of Scripture, because it is the testification of the spirit of God: and againe, prouing it to be the testification, of the spirit of God; because it is conformable to that same place of Scripture.

The

The second Argument.

If the Protestants spirit were the true spirit of God; then doubtlesse it would agree with the spirit which was in them, whome themselves graunt to haue had the spirit of God.

But it doth not agree with the spirit, which was in them, whome themselves will graunt, to haue had the spirit of God.

Ergo, it is not the true spirit of God.

FIRST they will graunt (I hope) that the spirit of God was in the Apostles, and in their successours, the ancient Fathers of the first five hundred, or six hundred yeares. But the Protestant spirit is not like the spirit of the Apostles, or ancient Fathers; neyther in matters believed, nor in the manner which they vsed, both first to breed, and after to continue, certainty, and vnity of beliefe among Christians. As concerning matters believed, I might alleage so many differences, as there are seuerall Controuersies, betwixt Protestants, and vs. But because this would be too tedious, I referre the Reader to that which is shewed by Iodocus Coccinus, who in two great Volumes, setteth downe points of Controuersies, betwixt Protestants and vs, and for euery point, as they are houlden by vs, and denied by Protestants, he first setteth downe sentences of Scripture, then the Greek and Latin Fathers, cyting at large their wordes, and the places, where they pronounce for vs, against Protestants.

As for the manner vsed by the Apostles, and their Successours; first to breed, and after to continue in Christians, certainty, and vnity of beliefe; one speciall obseruation was, that no man (ordinarily) should take vpon him the office of preaching, who was not lawfully called, appointed, and sent to preach to the people, that doctrine which he had formerly learned of the Apostles, or their successours, the ap-
Hebr. 5.
v. 4.
Rom. 10.
v. 15.

Act. 9. v.

25.

Gal. 2. v.

2.

*Luther.**Tom. 4.**fol. 186. &*

280.

pointed Doctours, and Pastours of Gods Church: yea this they so carefully obserued, that *S. Paul* himselfe (although extraordinarily taught, and appointed as a vessell of election) thought it necessary, to ascend to *Ierusalem*, to confer the Ghospell, which he preached, with the other Apostles; least perhaps, the Church might not receiue the authority of his preaching: and that, consequently, his preaching should be in vaine. Now the Protestants haue vsed, and do vse a contrary manner, not only in that their first Euangelist *Luther*, neither did learne (as himselfe confesseth) the new Ghospell which he preached, of any man; neyther was lawfully called, appointed, and sent to preach this new Ghospell, by the then liuing Pastours of Gods Church: who rather reprobued, and contradicted him for his audacious & temerarious fact: but also in that, they gaue liberty to euery one to teach themselves, only by reading, or hearing the Bible; seeming also to permit euery one, learned and vnlearned, to examine and iudge their Pastours doctrine by Scripture, and to imbrace that doctrine, which by the reading, or hearing of Scripture, shalbe suggested by their priuate spirit, to be true, and conformable to Scripture; without respect, or care, whether that, which is suggested by their spirit, be, or be not agreeable to that, which is, or hath bene formerly taught (by the ordinary Pastours of Gods Church) to be conformable to Scripture: which cannot choose but breed great vncertainty, and so much varietie of opinions, in matters of Faith, as there are diuersities of priuate spirits; the which to be true, daily experience maketh manifest to the world.

Another obseruation, vsed by the Apostles and Apostolike Pastours, to breed and continue certainty, and vnity of Faith in Christians, was, that when any important Controuerisie of Religion did arise; they did not send men to only Scriptures or to euery ones priuate spirit: but (as we may learne in the Acts of the Apostles, and in Ecclesiasticall Histories) they assembled Councells, and did by their infallible Decree (of *Visum est Spiritui sancto, & Nobis*) end the Controuerisies. But Protestants do send men for finall resolution of Controuerisies of Faith to only Scripture, and thinke it fitter to

Act. 15. v.

23.

[*Prot. spirit contrary to that of the Apost. & ancient Fath.*] 129
 to haue Controuersies continue, then to be tyed to the De-
 crees of generall Councils, made by the common spirit of
 the Church. Secondly (by affirming all necessary matters,
 to be sufficiently decided *by onely Scripture*) they seeme to hold
 Councils to be needlesse; and consequently they controule
 the practice of the Apostles themselves, who thought it in
 some sort needfull to assemble a Council, to determine a *Act. 15. 7.*
 Controuersie, about matters, some of which they conclu- 28.
 ded to be necessary. They controule also the practice of the
 ancient Fathers, who would neuer haue assembled so many
 generall Councils, with so much trouble and cost, if they
 had not thought the matters to be necessary: and that this
 meanes of a generall Council, was in some sort needfull in
 these cases, to breed and continue certainty, and vnity of
 true beliefe in the Church. Thirdly, when Controuersies
 of Religion, rise among Protestants, such is their spirit, that *See this more at large in Caluino-
turgism. l. 1. c. 3.*
 it is impossible to end them by a generall Council.

For first they are neuer able to gather a generall Coun-
 cell of Protestants, in regard they will neuer agree, who are,
 and who are not to be accounted true Protestants; and con-
 sequently who are to be admitted in the Council. Second-
 ly, admit the Council were gathered, they would neuer
 agree who should be Actors, and who should be Iudges, or
 what meanes should be accounted sufficient, to find out the
 truth: or if they should agree, that only Scripture should be
 the meanes, Actor, and Iudge, yet there would be contro-
 uersie, how many books, and which particuler translations
 should be accounted true Scripture. And when all were done,
 the question would yet remaine, which side of the Contro-
 uersie were fauoured by the Scripture, if no meanes were
 vsed, to find out the right sense, besides the bare wordes of
 Scripture, which both parties had read before, and which
 each party would expound in fauour of his owne side. Now
 if they did admit other meanes; either this should be ancient
 Councils, and Fathers; or else euery ones priuate spirit.
 If Councils, and Fathers; they would neuer agree, which,
 and how farre they were, in particuler doctrines, to be ad-
 mitted. And as for priuate spirits, euery one seeth, that they

Q 3

would

would agree no better, then they did before they came to the Councell, since neuer a one would submit that which he firmly thought, to be suggested by the Spirit, to any, or all the men in the world. Thirdly, admit the Councell had concluded one thing; what nearer were they to retaine v-nity, in that matter, when their Spirit telleth them, that it is still free for euery one of them, to examine and to iudge, whether this definition of their Coucell, were rightly made or not, according to Scripture, with power in euery private man to reuerse it, if to his Spirit it seeme not rightly made.

Iohn. 21
v. 17.

Hier. cont.
Iouinian.

A third obseruation, both of the Apostles, and Fathers, (originally descending, from the expresse ordinance of Christ himselfe) was to acknowledge Ecclesiasticall superiority, and authoritie; namely of one visible head, and chiefe Pallour, instead of Christ: *vt Capite constituto schismatis tolleretur occasio*; that a Head being appointed, occasion of schisme might be taken away; it being well inough known vnto them, that, not onely in a particuler Church, but much more in the vniuersall multitude of Christians, dispersed through the world, it was very hard, if not impossible, to keep vnitie, if there were not some one head, whose sentence were to be heard, and obeyed by all, instead of Christ; as it was also to them very well knowne (which is now a dayes evidently by experience scene) that from nothing so much did heresies and schismes spring, as from want of due practise of this obseruation. Now the Protestant Spirit abhorreth nothing so much, as the practise of this obseruation, and therefore no meruaile, though there are, and daily more and more, will grow among them, so many different sects without any meanes of vnitie, or reconciliation.

Thus we see, how vnlike the Spirit of Protestants is to the Spirit of the Apostles, and ancient Fathers; whom, notwithstanding, they cannot deny to haue had the Spirit of God. Perhaps they may ascribe this variety, & difference of their Spirit from the Apostles and ancient Fathers, to the diuersitie of times, saying, then was then, and now is now. If they say so (as they cannot but absurdely, in regard the Spirit

Spirit of God is full one and the same, and doth not, in this manner, vary from it selfe, according to the varietie of times) yet, at least, we must looke to find it like, and to agree well with those whom at this very time themselves thinke to haue the true spirit. But this we shall not find to be so; for the *Sacramentarie* Protestants will admit the *Lutherans* for their brethren; and consequently may not deny them to haue the true spirit. But what good agreement is betwixt the *Sacramentarie*, and the *Lutheran* spirit, I refer me to their bitter inuectiues one against another, about points of Faith, euen of great importance: about which also, euen *Sacramentaries* with other *Sacramentaries* & *Lutherans* with other *Lutherans*, haue no such excellent agreement, as were fit for men that had the same spirit, as I might easily shew out of diuers good * Authours.

* See besides
Vlenberge,
Coccins,
Caluino-

turcism. a
boue cited.

Well, to conclude this point, if one Protestant had one and the same spirit, which others (euen Protestants) haue, he should be as apt to belieue in matters of Faith, that which is suggested to others by their spirit, as that which is suggested to himselfe, by his owne priuate spirit. But this we shall neuer find among Protestants, of the hoatter spirited sort, who, when once they settle firmly a conceipt, vpon any thing, which being suggested by their owne priuate spirit, they thinke to be conformable to Scripture they will not belieue any one, nor neuer so great a multitude of others, although more learned, and wise, although better studied in Scripture; although saying and swearing, that they feeble the contrary, suggested by their spirit, to be conformable to Scripture.

The Prote-
stants A-
pologie,
which set-
teth out a
Table of
their bitter
books writ-
ten one a-
gainst ano-
ther.

A. Re-

*A Recapitulation of the six precedent Questions;
in which is shewed, that Protestants faile in all
those six things, which I haue declared,
to be requisite to Faith.*

BY this which hath bene disputed in the six precedent Questions, it appeareth, how many things, of those, which are requisite to Christian Faith, are wanting to Protestants, and consequently, how farre they (who will haue so many kinds of Faith, and who brag so much of Faith, and who wil be iustified by only Faith) are from hauing, the onely true Faith. For, whereas I haue shewed, that to true Faith belong, first *one onely* kind of things, which are to be belieued, to wit, all, and onely those things, which were reuealed by God to his Church. Secondly *the* Reuelation of those things, contained partly in Scriptures, partly in vnwritten Traditions. Thirdly *Church-proposition*, by the infallible authority wherof, the things, and the reuelation, is sufficiently applied, and propounded to vs. Fourthly, *probable motives* to take away the difficulty, and to dispose our vnderstanding, and to make it apt, to accept the beliefe, of these obscure matters. Fifthly, *pious affection*, to incline vs actually to assent vnto them. Sixtly, *the supernaturall assistance of Gods spirit*, to eleuate our vnderstanding, and to enable it, to yield supernaturall infallible assent vnto them. Protestants ordinarily faile, in euery one of these foresaid things.

First, those who hould with *Caluin*, do hould, that all those thinges which are reuealed by God to the Church, do not pertaine to true Faith: but to historicall Faith; *which* (saith *Caluin*) *is but a vaine shadow of Faith*. And they do furthermore hould, that particuler mens Election, and Iustification &c. or Gods speciall mercy and fauour only do pertaine (which indeed do not pertaine) to true Faith. And in their historicall Faith *M. VVotton* and those that will agree with him do hold, that the most points, although reuea-

[*Protestants sayle in many things requisite to Faith.*] 129
reuealed by God, in the Scriptures, and propounded by
the Church, are not fundamentall, or necessarie to be be-
lieued to saluation; and do (tooto boldly) affirme that
one may deny them, not onely rashely, but also obstinately,
euen against the knowne sentēce of the vniuersall Church,
without danger of damnation.

Secondly, they cast away all vnwritten Traditions,
which are a great part of the Reuelation; and without
which we could not sufficiently be assured (according to
the ordinarie law) which is, and which is not true diuine
written reuelation.

Thirdly, although Protestants admit some kind of
Church-proposition, to be in some sort requisite: yet M. VVotton pag. 34.
seemeth not to thinke any great necessity (euen according
to the ordinarie law) to haue it, when he sayth, that he seeth
*no sufficient reason, why Faith may not be bred by onely reading, where
Gods ordinance of preaching is onely wanting, and not willfully neglected:*
and ordinarily Protestants deny absolute, or at least infalli-
ble authoritie to be in *Church-proposition*.

Fourthly, they haue no probable motiues, sufficient
to moue any wise man to accept of those points of Faith,
wherein they differ from vs.

Fiftly, they want ordinarily that pious disposition
of will, which is requisite to Faith.

Sixtly, they want the supernaturall assistance of the
spirit of God. All which being so, as now I haue proued;
it is not possible, that they should haue true Faith, no more
then it is possible, that a man should haue true and perfect
bodily sight, who wanteth, or hath some notable defect in
euery thing requisite to perfect sight: as if either he had no-
thing, or not the right thing, which should be scene: or
had not all the colours, which were necessarie to make it
apt to be scene: or had no light, or not sufficient light,
which is necessarie to make those colours perfectly scene:
or had not sufficient meanes, either to take away impedi-
ments, which were betwixt him, & the thing which should
be scene, or to dispose the organ it selfe of the eye, in such
sort, as is fit to haue a thing scene: or that he wanteth a

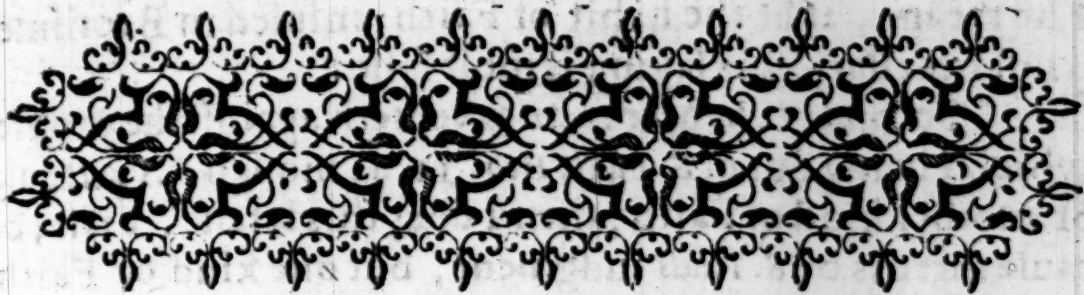
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good

good will, to open his eye towards that thing, which should be scene: or lastly if he wanted vitall spirits actually resorting to the organ of the eye, without which it is impossible that the thing (although neuer so faire coloured, hauing light sufficient, being also without all impediment, duly applyed to the eye, neuer so well disposed, and wide open) should be sufficiently and perfectly scene.

A R E.





A

R E P L Y T O

M. A N T. V V O T T O N

A N D

M. I O. V V H I T E &c.

C O N C E R N I N G

the first Chapter of the *Treatise of Faith*.

M. Wottons, and M. Whites *Answer*, with
a *Reply*.



THE Conclusion of my first Chapter, to wit, that *Faith is necessary to saluation*, was chiefly intended to be let downe, against such, as thinke it sufficient to lead a morall honest life, without care of imbracing either one or other Faith. Both my Aduersaries graunt this my Conclusion: therefore I need not say much about this matter. Only I would haue it noted.

V Votton
pag. 23.

V Vhite p.

2.

First, that wheras M. VVotton denyeth Faith to be necessary to saluation of Infants: If he meane that the act of Faith, is not necessary for their saluation, he sayth true. But

V Votton
pag. 22.

R 2

if

if he meane, that the habit of Faith, infused in Baptisme, is not necessary, his saying is most false.

Wotton
pag. 24.
Heb. 11. v. 6.
Eph. 4. v. 5.
Heb. 11. v. 3.
Secondly, whereas he excepteth against the prooffe, which I bring out of S. Paul, Heb. 11. as though S. Paul spake of another kind of Faith, then I doe; this is false. First, because there is by S. Pauls iudgment, but one kind of Faith. Secondly, if there were diuers kinds, yet in this place, which I cyted, S. Paul speaketh of that kind of Faith, which pertaineth to the vnderstanding, as appeareth by those words of the same Chapter, *by Faith we vnderstand that the worlds were framed by the word of God*, and so S. Paul speaketh of the same kind of Faith, of which I spake. See the Introduction.

Wotton
pag. 2.
1. Cor. 14. v. 38.
Thirdly, whereas he excepteth against another Text (cited by me only obiter) as though I had corruptly alleaged it. First I cited it, as it is in the ancient vulgar translation. Secondly the Greek (which he opposeth) in sense and substance, doth not differ from that, which I cyted; in regard the Greek word, although actiue in termination, yet may signifie (as our ancient Authour translateth) passiuely, according to that rule set downe by Gretzerus, *solent Graeci &c.*

Instit. linguae Graecae Sintax.
cap. 13.
the Grecians are wont often to vse verbes of actiue voice, in passiue signification. Moreouer admit the signification were, as the termination is, yet the sense is all one, euen according to M. Wotton his owne explication. For when M.

Wotton
pag. 26.
Matth. 24. v. 12.
Wotton maketh the sense to be, if any man be ignorant, let him be ignorāt at his perill; in substance he maketh the text to threaten to the ignorant some kind of perill: and what perill, but not to be knowne, and acknowledged by God

(according to that which was said to the foolish Virgins, Osee. 4. v. 6. *Nescio vos*, I know you not: and according to that which is said by the Prophet Osee *because thou hast repelled knowledge, I will*

Beza praefat in nou. Test. ann. 1556
Wotton
pag. 27.
1. Cor. 14. v. 34.
repell thee) which is as much, as is signified by the text, cyted by me out of the vulgar translation? Lastly how doth M. Wotton know, that the ancient Translatour had not some more sincere Greeke copie, then this we haue? Beza thinketh that he had.

Fourthly, whereas M. Wotton saith, that in S. Chrysostomes iudgment S. Paul speaketh not of want of such Faith, as is necessary

cessary to saluation, but of faults of lesse moment; I reply, that this is a fault of no small moment in M. VVotton, that he doth not, or will not seeme to marke (not only heere, but also elsewhere, in this his worke) that a prooff drawne out of a place of Scripture, speaking of a thing of lesse moment, concludeth, *a fortiori*, the same to agree to a thing of more moment, where the reason is not vnlike.

Concerning the second Chapter.

M. Wottons, and M. Whites answer, with a Reply.

THE conclusion of this Chapter, to wit, that Faith necessarie to saluation is but one, was meant against them, that thinke they may be saued in any Religion, or with whatsoever Faith, without care, whether it be this or that, Protestant or Catholike &c.

This conclusion is graunted by both the Minsters: yet M. VVotton (being not willing, as it seemeth, to omit any occasion to cauill) excepteth against my proofes. First he sayth that S. Paul speaketh not of the habit, or qualitie of Faith, but of the obiect; for which he citeth Salmeron, Bellarmine, Caterinus, and others, to wit S. Thomas, Lombard, and Caietan, which latter he acknowledgeth to interpret it also of the habit: in which respect he refuseth their interpretation.

Against this his exception, and against the like cauillations vsed ordinarily by Protestants, I with the discreet Reader, once for all, to note a rule set downe by S. Augustine, and agreed vnto by other Deuines. The rule is, that the same place of Scripture, may haue diuers, euen litterall senses, intended by the spirit of God, and consequently, when there are diuers interpretations of a place of Scripture, we should rather admit both, if both be true, then to deny one, because we thinke the other to be true. But let vs heere this rule in S. Augustines owne words. *VVhen one shall say, Moyses*

R. 3.

me:ms

meant that which I thinke, another shall answer, nay rather he meant that which I thinke. I (sayth S. Augustine) do esteeme my selfe to speake more religiously; why did not Moyses rather meane to signifie both, if both be true? And if there be a third, or a fourth, yea whatsoeuer other truth another man doth see in these words; why may we not believe that (the sacred Writer) did see all truths, by whom one God did temper & accomodate the holy Scriptures to the witts of many men, who were to see in them diuers truths? Sith therefore M. Wotton graunteth that sense which I make of S. Paul his words, to be a truth (we acknowledge (sayth he) the truth of the matter, in the same sense, in which himselfe propounds it) why doth he not admit it, to be one sense of S. Paul, but that he loueth that interpretation, which himselfe giueth; not because it is truth, but because it is his owne, or vpon partiality pleasing to himselfe. For (as S. Augustine inferreth against those, who strue so for one interpretation, as to exclude all other, though containing nothing, but that which is truth) if he loued his owne interpretation sincerely, because it containeth a truth; he would also loue this other interpretation, considering that it also containeth a truth. A religious disposition will rather admit all truths, that any man shall see in, and by the words of Scripture, then it will exclude any, considering that it is to be thought, that the holy Writer, or at least the spirit of God himselfe, did see, and intend all true interpretations, which by diuers men should be made, of the same words of Scripture.

Secondly, If it were true, that S. Paul had only spoken of the obiect, and not of the habit of Faith; yet my prooffe did shew well, the habit of Faith to be but one, because such is the connexion of the obiect, with the habit, that the specificall vnitie of the formall obiect, inferreth the specificall vnitie of the habit, as all Philosophers know by that Philosophicall maxime, *habitus specificantur ab obiectis*.

By this, which I haue layd, M. Wotton may see, that his exceptions against the places of the Fathers which I bring are idle; in regard, that either the places may signify the habit, as well as the obiect, or at least, if they doe only speake of the obiect, the vnity therof evidently proueth the

Aug. con-
fess. l. 12. c.
31.

Wotton
pag. 28.

Aug. vbi
supra.

Wotton p.
29.

the vnity of the habit.

But whereas he maketh speciall exception against *VVotton* that explication, which I make of *Irenaus* his words; let me *pag. 30. 31.* tell him, that he vnderstandeth not my meaning, when he thinketh that I would haue *Irenaus* to affirme, that the habit by which men belieue, is of like force or strength in euery particuler man, or Church. This I doe not say, nor meane; but I affirme the habit, and act also, by which one belieueth, to be like to that, by which another belieueth; not only in the things belieued: but also in the manner of the beliefe it selfe, as appeareth by *Irenaus* his owne words; who sayth, that the Church belieueth the same things, in one like *Iren. lib. 1.* manner, as hauing one soule, and one hart. For what needed the *c. 3.* Church to be layd to haue one soule, and one hart, if only the things belieued, were the same, and the manner of believing were not also like, and in some sort the same? And how is the manner of the Church her believing alike in euery member that belieueth, if not, as I explicate, to wit, that euery one belieueth euery point of Faith, for one, and the same formall reason, which is primarily, because God hath reuealed it: and secundarily, for the Churches proposition, as being (according to the ordinary law) a necessary condition of the sayd formall reason?

Concerning the third Chapter.

M. Wottons, and M. Whites answer, with a Reply.

TH E conclusion of this Chapter, to wit, that *Faith is infallible*, was directed against such as think this or that to be true Faith, but do not rest infallibly assured thereof. This conclusion is graunted, as the former were, by both my aduersaries, *VVotton* *pag. 32.* *VWhite* *pag. 2.* saue that *M. VVotton* first misliketh the word *infallible*, which he would rather haue to be expressed by these words, *certaine, or not doubting*. But by his leaue, there is more signified by the

the word *infallible*, then by either of the other; the assent of a probable opinion, is without doubting, and yet is not *infallible*. One may also be morally *certain* of a thing, without so much as feare of the contrarie; and yet may want *infallible* certaintie. *Infallibility* therefore, which I require in Faith, is the highest degree of certainty, excluding not onely actuall doubt, but also possibility of deliberate doubt, or feare of being deceyued, which *infallible* assurance, all faythfull Christians haue, so long as they haue Faith. Secondly M. Wotton had scarce spoken the words, in which he graunted the truth of my conclusion, when presently he seemeth to sup them vp in part; saying, *that sometimes, by our infirmitie, Faith (taken for the quality in vs) is accompanied with doubting.* If he meane inuoluntary and indeliberate doubting; it may passe. But if he strue to proue, that it may stand with voluntarie and deliberate doubt; he will proue faythfull David, whom he bringeth for example, to haue bene an Infidell, at the same time that he had Faith: for *dubius in fide, infidelis est*; he that (deliberately) doubteth of any point of Faith sufficiently propounded, especially of such a ruled case in Diuinity, as that was, which David speaketh of, to wit of Gods prouidence ouer the iust and wicked; he looseth Faith, and is worthily accounted an Infidell.

Wotton
p. 32. 33.

Thirdly M. Wotton carpeth at that, which I say, God hath reuealed his truth vnto vs, by meanes of the preaching, and teaching of the Church. This he accounteth a strange speech, because sayth he, *it is not the Church, but the Minister that preacheth.* But I would aske whether he fighteth against the word Church, or the meaning of it. If against the word, he sheweth himselfe to be a wrangling Sophister; and yet to let him see, that the very word may be so vsed, he might remember (if his memorie were not as short as his wit) that the very same kind of speech is vsed by Irenaeus, cited by me in the precedent Chapter. This Faith (sayth he) the Church (to the word Church, and besides which is more then I add in this place) spread ouer the whole world &c. doth preach & teach. If he fight against the sense of my sentence, he sheweth himselfe to haue little wit or sense; for who knoweth not, that in some good

Iren. lib. 1.
cap. 3.

good sense, it may be sayd, that the Church preacheth, to wit, either by the name Church, vnderstanding a Prelate or the Prelates and Pastours of Gods Church, in which sense the word is taken in the Ghospell it selfe, *dic Ecclesia*, *Matth. 18.* tell the Church, that is, tell the Prelate, or Prelats of the Church. Or, if by the name Church we vnderstand the whole multitude, as one mysticall body; yet it may be sayd to preach, not in such grosse sense, as M. VVotton seemeth to vnderstand, as though euery particuler member severally, or the whole multitude ioyntly, did preach; but the whole *per Synecdochen*, is sayd to do that, which it doth, by those partes, which be properly appointed for that office; as the whole man is sayd to speake, not with his whole body, or with euery part of it, but onely with his tongue.

Concerning the fourth Chapter.

M. VVottons, and M. VWhites answer, with a Reply.

MY principall conclusion in this Chapter to wit, that Faith must be entire, is against such, as thinke it sufficient to belieue one, or two, or some few articles of Christian Faith; thinking it not needfull, vnder paine of damnation to belieue all: but rather thinking they may doubt of, or deny other points, although knowne to be held, as points of Faith, by the Catholike Church. Against whom I affirme, that Faith must be entire; and that it must extend it selfe, vniuersally to all points, either *expressly*, or *implicitly*; and that it is damnable to deny rashly, especially obstinately, any one poynt, which one either knoweth, or (in regard he hath it sufficiently propounded by the Church) ought to know, to be reuealed by God. Against this my conclusion both my aduersaries, do oppose themselues.

§. I.

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§. 1. *Fayth extended to all points fundamentall,
and not fundamentall.*

VVotton
pag. 40.

Introduet.
q. 1.

VVotton
pag. 46.

VVotton
pag. 43.

FIRST M. VVotton distinguisheth, affirming some points of Faith to be fundamentall, or necessarie to saluation; others not fundamentall, or not necessarie; and graunteth that Faith must extend it selfe to all pointes fundamentall, or els one cannot be saued: for other points not fundamentall, he resolueth boldely (but neyther learnedly nor religiously) that *not right belieuing them, is neuer able to deprive a man of saluation: and that, obstinately not belieuing, only then shuts vp beauen against vs, when our refusing to believe, is against our owne conscience, and iudgment.* To this I reply that this distinction, of points fundamentall, and not fundamentall, is false, without foundation, friuolous, and the doctrine therupon depending, most pernicious to Christian Religion, as I haue shewed in the Introduction. Moreouer, whereas M. VVotton sayth, that not right belieuing of points not fundamentall, doth neuer deprive a man of saluation, I aske whether M. VVotton will maintayne this to be vniuersally true: as for example, suppose a man neglect to seeke the meanes, whereby he should know those points: or that he know well, that the Church (which is the ordinary meanes to make men know the reuealed truth) belieueth those points otherwise then he doth; or lastly that his owne conscience should dictate, or doubt, that his beliefe were not right? Suppose (I say) that in all these cases, a man still should persist vntill death, in not rightly belieuing the forsayd points of Faith; I aske whether, in M. VVottons Diuinity, this man should be deprived of saluation? If so; how is it vniuersally true, that not rightly belieuing such points, doth neuer deprive a man of saluation? If no; why doth M. VVotton afterwards adde these limitations, *so that one doth not neglect the meanes to know those points?* And againe: *so that one doth not obstinately refuse to believe against his owne iudgment and conscience?*

§. 2.

§. 2. *Implicite beliefe of some points fundamentall,
and not fundamentall .*

SECONDLY wheras I insinuate, a generall or implicite beliefe of some points of Faith, to suffice some persons, There be at least in some cases, M. *VVotton* admitteth it, which I gratefully accept: but cannot see, how this will please his fellow points M. *VVhite*, who so hoarly disputeth against implicite beliefe (saith M. *VVotton*) (as it seemeth) of any point of Faith; when he asketh, to what purpose should God propound all the points of our Faith, one as well as another, if his will were not that we should learne all? that may be vn-known &

This opinion of M. *VVhites* (if he meane it so vniuersally, as his words sound) is intolerable, and such as might driue at least vnlearned men, to despaire of saluation, in regard it is impossible for them without myracle, to get expresse knowledge of all points, contayned in Scriptures; all which are points of Faith, and consequently are points necessary to be believed, either expressely, and in particuler; or implicately, and in generall, vnder paine of damnation. Indeed I do graunt, and neuer did deny, but that there are some points necessary, to be particularly known of all sorts, *necessitate medi*, & some necessary to be knowne, *necessitate precepti*. In which points implicite beliefe doth not suffice, but expresse particuler knowledge is required by Catholike Deuines, to be ioyned to the assent of our Faith. Wherby appeareth, that M. *VVhite* doth vtter two grosse vntruthes, when he saith, that we vtterly refuse knowledg, & that the Colliars Faith is canonized for our Creed. In other points, so far as we neither know, nor haue sufficient meanes to know them, we may well commend the Colliars Faith, in belieuing in generall, as the Church belieueth. For in this generall act, is infolded a vertuall or implicite beliefe of all points; both in regard a generall includeth all particulers contayned in it, as also for that this particuler act of belieuing the Church, *eo ipso* (in that we are moued vnto it by the authority of diuine reuelatiō, as the primary or formall cause, and by the authority of the Church it selfe, as a necessary condition or secondary cause)

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doth

many points
(saith M. *VVotton*)
that may be vn-known & believed only in generall without danger of damnatiō, so a man neglect not the means to know them.
VVotton pag. 46.
VVhite pag. 7.
Greg. de Val. tom. 3. d. 1. q. 1.
VVhite pag. 5. & 7.

doth so dispose the mind of the believer, that he is ready to believe every other point, revealed by God, and propounded by the Church.

The which infolding of our believe in the Faith of the Church, is more convenient, then to have it (as M. Wotton would have it) folded up in, or tyed to *only* Scripture. First, because (as hath bene proved) more is to be believed then can be learned sufficiently out of *only* Scripture. Secondly, because it would be hard, at least for unlearned men, when need were to get this their Faith unfolded, if it were folded up only in the Scriptures, which they cannot read, nor understand; and they might as well fold it up in the secret knowledge of God himselfe; for therein are all points of our Faith, more perfectly contained, then in the Scripture. Thirdly, not only Scripture (as hath bene, and after shall be proved) but the authority of the Church, is the ordinary meanes ordained by God, to unfold unto vs both the Scriptures, and the sense thereof, and whatsoever else is to be believed by divine Faith: and therefore it is most convenient to infold our generall believe of some points, which are not necessary to be knowne by all persons, especially at all times, in the Faith of the Church, which by Gods appointment, can, and will unfold them to such persons, and at such times, as need shall require. Neither doth this generall infolding of points of Faith, in the belief of the Church, hinder, but that we may and should endeavour to learne, in particuler the mysteries of Faith, and precepts of good life, contained in Scriptures, at least so farre, as concerneth or may be necessary and profitable for every one to know them, their calling and condition considered. Neither doth it hinder men, from reading the Scriptures themselves; so that it be done with due order, and in such sort, as the party may be likely to take benefit, & no harme by reading them.

§. 3. *Assent of Faith without distinct knowledge.*

White p. **T**HIRDLY, whereas M. White requireth particuler knowledge, to be ioyned with the assent of Faith, as though

though he meant, that one could not believe any point of Faith, which he did not first expressly and in particuler know; this his assertion is not only contrary to his fellow *Votton* *pag. 46.* *M. Votton*, who admitteth a generall or implicite believe of some points, which we do not in particuler know; but it is also against the Scriptures, Fathers, and naturall reason it selfe. In the Scriptures we haue, that not only Faith and knowledge are two distinct things; but also that Faith is of things not apparent, or not knowne, and that Faith doth captivate the vnderstanding, for the seruice of Christ, requiring an obedience in the believer: all which were not verified, if expresse particuler distinct knowledge were supposed before believe: or if believe, and such knowledge, were all one thing.

The Fathers do not only distinguish Faith and knowledge, but do also affirme Faith to be without knowledge of things believed. It is better (saith Irenaeus) that one that knoweth nothing, believe God, and perseuere in his loue which doth quicken a man: then by subtilties of questions, and by much speach, to fall into impiety. Not to know (saith S. Hilarie) that which thou must believe, doth not so much require pardon, as reward: because it is the greatest stipend of Faith, to hope for those things, which thou knowest not. If (saith S. Augustine) Christ was borne only for those, that can discern these things, with certaine Knowledge, in vaine almost do we labour in the Church which he saith in regard the common sort cannot, withall the preaching in the world, discern, with certaine knowledge, the high and hard mysteries of the Blessed Trinity, Incarnation, and other such mysteries of Faith; and therefore not the viuacitie or quicknesse of vnderstanding (saith the same S. Augustine) but the simplicitie of believing, doth make the common sort of people most safe. And againe (he saith of some) they did not believe, because they knew: but they believed, that they might know. And in the same place he asketh, what is Faith, but to believe that thou seest not? Conformable to which also he saith. After we haue receiued Baptisme, we say, I am a faithfull man: I believe that which I know not.

Reason also and experience it selfe teacheth, that believe, and knowledge are distinct; and that believe doth not

necessarily presuppose knowledg: but is rather sometimes an antecedent to it. Inſomuch that euen in naturall things, the Philoſopher acknowledgeth; that *one that learneth muſt believe*, before he come to knowledg.

M. VVhite may aſke, how one can aſſent to the verities, which he doth not firſt apprehend, or know? I anſwere, that ſome apprehenſion, at leaſt confuſe, rude, and generall, I do not deny to be requiſite, in the aſſent of Faith: but expreſſe, particuler, diſtinct, & cleere apprehenſion or knowledg is not neceſſary; otherwiſe, not onely the common ſort, but the learnedeſt in the world, might deſpaire of ſaluation; in regard they could not believe the myſtery of the Bleſſed Trinitie, which no man in this life, can diſtinctly and cleerly vnderſtand, and know: and yet all ſorts of men are bound to believe it *explicite*; and much leſſe could they believe both it, and all other myſteries, conteyned in the whole corps of the holy Scripture; all which are neceſſarie to be believed, in one ſort or other, *explicite*, or *implicite*, as hath bene proued: and yet no one learned man hath particuler diſtinct knowledg of euery truth, contayned in Scriptures: *Quis enim eſt hic, & laudabimus eum?*

Intro. q. 1. M. VVottons anſwere to my reaſons, conteyneth no matter of ſubſtance, pertinēt to the preſent purpoſe, which is not already refuted: but rather a heape of abſurdities, which may eaſily be diſcerned for ſuch, by a meane witt, that hath vnderſtood the doctrine of my Introduction: by which doctrine, one may alſo eaſily ſee, how his anſwers to the authorities of the Fathers, are inſufficient; in regard the Fathers words do either directly affirme, what I intend to proue; or at leaſt are ſuch, as my Concluſion may be inferred out of them.

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Concerning the fifth Chapter.

M. VVottons, and M. VWhites answer, with a Reply.

THE Conclusion of this Chapter (to wit, that God hath provided some ordinarie rule, and meanes by which all sorts, as well vnlearned, as learned, may be instructed sufficiently in that one infallible entire Faith, which is necessary to saluation) serueth chiefly for those, who either presume to attaine this Faith, without vsing any endeauour, in seeking or following some ordinary rule & meanes; or els despaire, in regard they know not, what in particuler this rule and meanes is, nor perhaps in generall, that there is at all, any ordinarie rule, and meanes (at least accomodated to their capacity) provided by God, by which they may be sufficiently instructed in Faith. To take away therefore the foresayd presumption of some, and despaire of others, in this Chapter I only intended to proue in general, that there is some certaine ordinary rule and meanes, ordayned by God, which if one neglect to seeke, find, and follow, (according to the ordinarie course of Gods prouidence) he may not (be he neuer so learned or wise) presume, or hope to attaine true Faith: and which, whosoeuer doth diligently seeke, happily find, and obediently follow (be he neuer so vnlearned, or simple) he need not despaire, or doubt, but may rest assured, that he shall attaine vnto it.

My aduersaries do not seeme to deny this my Conclusion, so far as it doth properly belong to this Chapter: but fearing what may follow of it, they oppose against that sence, which they imagine, I intend afterward to draw out of it. But this is vnorderly to runne before the hare. Let vs now onely speake to the purpose of the present Chapter. M. VVbite expressly graunteth, and M. VVotton doth not deny, that there is some certaine rule, and meanes, appointed by God, and left in the world, to instruct men in Faith. Secondly M. VVbite graunteth that by this rule, and meanes, we may be

infallibly

*VVbite
pag. 8. 29.*

infallibly instructed, what is to be holden for true Faith. Thirdly he yieldeth, that the onely cause, why a man misseth of the truth, is eyther because he doth not find the *rule*, or hauing found it, he will not obey it. Fourthly he sayth, that the *rule* is left indifferently to all, in this sense, that it is of such nature, that it is able to direct any man, be he neuer so simple, and that the most vnlearned aliue, may vnderstand, and conceiue it sufficiently for his saluation.

Thusfare M. *White* graunteth, and this is in a manner as much as I need desire to be graunted, concerning the principall Conclusion of this Chapter. For hence followeth first, that no man may presume to attaine Faith, without finding, and following some certaine, or ordinarie *rule*, and *meanes*, ordayned by God. Secondly that no man, for want of learning, or by reason of his simplicity &c. need to despayre, but that, by seeking, finding, and following some certaine *rule* and *meanes* appoynted by God, he shalbe sufficiently instructed in Faith. Thirdly that euery one, carefull of saluation, may see; how much it importeth to seeke, find, and follow this *rule*, and *meanes*; as expecting by it, and onely by it (according to the ordinarie course of Gods Prouidence) to be sufficiently instructed, what is to be holden, for that one, *infallible, entire, true Fayth*, which is necessary to saluation.

Now hauing obtayned that, which principally I intended to proue, in this Chapter; I might passe to the next, without saying any more: yet for better declaration, and more confirmation of the truth, and to take away the roote of that presumption, and desperation which heere I oppugne; I haue thought good to speake a word, or two: first, about the sense, and meaning of those words of the Apostle; *God will all men to be saued, and to come to the knowledg of the truth*, which I bring for prooffe of my Conclusion. Secondly about Gods Eternall predestination; so far forth, as to shew, how that in the Catholike doctrine concerning that point, none hath cause to presume, or despayre of attayning saluation, as in *Caluins* opinion they haue.

2. Tim. 2.
v. 4.

§. 1. *Concerning the meaning of the Apostles wordes*
 God will all men to be saued &c.

1. *Tim.* 2. v. 4.

FIRST it is certaine, that the meaning of the Apostles words, is not, that God hath an absolute effectuell will and decree, to saue euery man; or to bring euery man in particuler to the knowledg of the truth, or to the knowledg of that *immediate rule*, and *meanes*, which he hath ordayned, to instruct men in Faith. This is euident, because, if there were any such absolute and effectuell will & decree in God, then (since this will is alwayes fullfilled) all should effectually be saued: or should actually come to the knowledg of the truth; or at least, to the knowledg of that *rule*, and *meanes*, which God hath ordayned to instruct men in Faith; which euident experience telleth vs, not to be true. By this my assertion M. *VWhite* may see, how much he mystaketh, when he thinketh me to meane, that the *rule*, and *meanes* ordayned by God, is not onely (as I speake) *visible*; that is, such as may be assigned and knowne; but also *manifested* (as M. *VWhite* speaketh) that is, such as is actually knowne to all places, ages, and persons in the world. *VWhite* pag. 9.

Secondly, whereas there are diuers expositions of those words of the Apostle, giuen by good Authors; the chiefe question betwixt me, and my aduersaries, is about the exposition of S. *Damasce*, S. *Thomas*, and many other learned Deuines, who hold, that the Apostle (saying that *God will all men to be saued*) meaneth, that God hath an *antecedent will* to saue euery man: although, considering the sinnes of men, he hath a *consequent will* to condemne some.

This exposition my aduersaries mislike; eyther in their ignorance, because they do not vnderstand it a right: or for that they adhere to some part of *Caluins* error, about predestination, with which it cannot stand. Wherefore to instruct their ignorance, in this point: and to deliuer them, or at least others, from the poyson of that most pestilent
 T
 opinion

opinion, which *Caluin* holdeth, concerning predestination; I will first declare the forelayd exposition, therewithall prouing it to be good. Secondly I will relate *Caluins* opinion about preditination; and will shew it to be erroneous in it selte, pernicious to men, and impious towards God.

VWhite
pag. 95.

VWotton
pag. 59.

It seemeth that my Aduersaries, in their ignorance haue a strange concept of the *antecedent will*, by which, according to this exposition, God will haue all men saued. For *M. VWhite* sayth, that this *antecedent will*, is not simply, properly, and formally the will of God. And *M. VWotton*, although he do not expressely say, yet he seemeth to thinke the same, when he sayth, this exposition of *S. Damascene* cannot be inforced out of the text; nor is so warrantable for truth, as some other exposition is. How false this their saying is, will appeare by the example of an earthly King, which I will vse, to declare, and explaine this point.

Let vs therfore imagine, that there were an earthly Emperour, or King, who of his owne nature, were most mild, and gracious, and who, out of his owne gracious, & good disposition, towards his subiects, did desire with a true inward *primary*, or *antecedent will*, that euery subiect he hath, might liue in all happines: and yet, this notwithstanding, moued with consideration of the offences of his subiects, should determine, with a *secondarie*, and *consequent will*, to execute iustice, by taking away life from some of them. In this case, it might be truly said, that the King would haue all his subiects liue. The true and proper meaning of which saying, were, that the King of his owne part had a will (to wit an *antecedent will*) to saue euery subiect from death: although, by a *consequent will*, occasioned by the offences of his subiects, he decreed to put some to death. The which his *antecedent will* were *formally*, and *properly* the Kings will, as well as the *consequent*. And although in one sense, this *antecedent will* were not simply his will; that is, his finall absolute resolution, as the *consequent will* is; yet in another sense it were simply his will; that is, that will which proceedeth simply and onely from the Kings owne naturall inclina-

inclination. In which sense, the will *consequent* were not to be accounted simply the Kings will, in regard it proceedeth *not onely*, and *simply* out of his owne naturall inclination, but was, in a manner, contrarie to his inclination, inforced, or occasioned by the ill desert of his subiects.

Now as all this is true, in such an earthly Prince as I haue described; so in a proportionable manner, it is as much, or more true in God, who is not onely most milde, gracious, and good; but infinite goodnesse it selfe: whole naturall good disposition far more inclineth him to desire the saluation of all soules, then any earthly King can, by his mild and gracious disposition, desire the life, and happines of all his subiects; and consequently, like as that gracious King, which I haue described, hath a true inward *primarie*, or *antecedent* will, proceeding from his owne onely good disposition, by which he desireth, that all his subiects should liue, notwithstanding he haue also a *secondarie*, or *consequent* will, occasioned by the offences of his subiects, by which he determineth to put some to death: Euen so, God hath a true inward *primarie*, or *antecedent* will, proceeding from the naturall inclination of his owne diuine goodnesse, by which he desireth, that all should be saued; notwithstanding that he hath also, according to our manner of vnderstanding, a *secondarie*, and *consequent* will to condemne some, whereunto he is moued by the iust desert of mens sinnes. And as it may be truely sayd of that King, that he would haue all his subiects liue; the true and proper meaning of which words is, that he hath such a true inward *primarie*, or *antedent* will, which is *properly*, *formally*, and in some sense, *simply* the Kings will: so it may be, and is truely sayd of God, that he would haue all men saued; the true and proper meaning of which words is, that God hath a true inward *primarie*, or *antecedent* will, whereby he desireth of his owne part, to saue all men; which will is *properly*, *formally*, and in some sense, *simply* the will of God.

Two things may be objected against this similitude. The first is, that in this earthly King being a man, there may be, and sometimes are diuers wills, proceeding from

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diuers

diuers considerations, and motives; one *primarie*, another *secondarie*; one *antecedent*, another *consequent*; one proceeding from his owne onely inclination, another occasioned by some extrinsecall cause, or motive. But in God, who is of a most simple, and vncompounded nature, there is no distinction of wills, or of any one perfection from another; all wills, and whatsoeuer perfections which be different in creatures, being all one thing, as they are in God. Secondly in the King, these two different wills may be, because, although he desire, first, by his *antecedent* will, to saue the life of all his subiects: yet because it lyeth not in his owne power, to preuent their offences, no meruaile, if when he seeth their offences done against his will, he be moued contrarie to his owne inclination, to haue a *consequent* will, to put them to death. But in God, there is power to preuent all finnes of men; and consequently, if he had an *antedem* true will to saue all men, there were (as it seemeth) no cause to moue him, to a *consequent* will, to condemne some; in regard his *antecedent* will to saue men, would moue him to preuent their finnes: so that he might not haue occasion to haue a *consequent* will, to condemne any. Like as if such a King, as I haue spoken of, had power to preuent offences of his subiects; his *antecedent* will to haue them liue, if it were a true will, would moue him to preuent their offences, that he might not haue occasion, to haue a *consequent* will, to put some to death.

To the first of these two obiections, I answered, that although there be no reall distinction in God, of one perfection from another, and consequently of one will from another: yet the infinite perfection of Gods nature, doth in an eminent manner, include in it all perfections of creatures; and the will of God, doth in like manner include in it all reasonable wills, that are, or may be imagined in any creature. The which is a ground sufficient, that as according to the manner of our vnderstanding, we doe distinguish the Diuine infinite perfection of God into diuers perfections; for example, Wisdome, Iustice &c. so we may distinguish the will of God, into diuers wills, conceyuing the
and

and speaking of them, as in a proportionable manner, distinct according as we see them distinguished in creatures. The which distinction of the infinite diuine perfection, into diuers diuine perfections, and of the will of God, into diuers wils, we may obserue to be made in the very Scriptures themselves, which do ordinarily speake of Gods Goodnesse, Wisdome, Iustice, as of perfectiōs distinguished one frō another, as we see them distinguished in creatures; & of diuers wills in God, according as we see diuers wills to be in creatures. Now if we may distinguish diuers perfections, in God, according as we see them diuers in creatures, although *really* all be one perfection, as they are in God, and diuers wills, as we see diuers wills in creatures, although *really*, all be one will in God; why may we not distinguish a *primarie*, or *antecedent* will, from a *secondarie*, or *consequent* will, sith that we see them distinguished in creatures, and namely in such a King, as I described? and sith that we know, that euery kind of reasonable and vertuous will, which is, or may be imagined in any creature, is in an eminent manner, included in the will of God?

To the second obiection I answer, that two manner of wayes, might an earthly King haue a true *antecedent* will, to haue all his subiects liue. First so absolutely, and effectually of his owne part, that he would, euen by force and violence, preserue them if he could, from committing those offences, which might giue him occasion, to haue a *consequent* will, to put them to death. Secondly not so absolutely, and effectually, as to inforce them by violence; yet so truly; that without vsing force, and violence to them (which were fitter to be vsed to slaues, then to free subiects) and with leauing them to their liberty (as is fit for free subiects) he, out of a will to haue them liue, would giue them meanes sufficient to preserue them from offences, if the fault be not on their parts; as by giuing them wholsome lawes, and counsells, exhortations, threats of punishment, promises of rewards &c. In the first manner, Almighty God hath not an *antecedent* will to saue all men; in regard this would be contrary to the liberty, and nature of men.

Isa. 5. v. 4.

In the second manner, he hath a true *antecedent* will; a true signe and effect wherof is, that he giueth meanes of grace, both outward and inward, so sufficient to worke this effect, that if the effect do not follow, it is mens fault, and not want of *meanes* sufficient, provided by God. In so much that he may say, *What ought I to haue done to my vineyard, and haue not done it?* It is true, that in his absolute infinite power, he might do more, without vsing force and violence; to wit, in giuing so much, and so conuenient inward grace, as in his infinite wisdom, he knoweth would actually moue the to forbear sinne: but this is neither due to men, neither is it necessary, to shew him to haue a true will, to saue them. It sufficeth that he so desireth euery mans saluation, that thereupon he giueth *meanes* sufficient for this end, and so sufficient, that all those, that vse them duely, shall *infallibly* obtaine this end, although through the fault of men, and not for any defect, or insufficiency in the *meanes*, he know, that many will not, as they might, seeke, find, and follow these *meanes*, who consequently shall not attayne the end.

This (I say) sufficeth, to shew a true will in God, to saue all men; in regard that the will, by which one provideth *meanes*, sufficient to any end, includeth virtually, and doth signify some kind of true, although not alwayes effectual will, or desire of that end. For we neuer see any who hath not some kind of will or desire of an end, provide *meanes* sufficient, for the attayning of it, vnlesse he meane to delude men with false signes and shewes of a will, which he hath not; the which, without impiety, may not be thought, nor without blasphemy cannot be said, to be done by Almighty God: rather we are to thinke, that if God had no kind of true will to saue all men, he would not giue in common to all, any *meanes*, especially sufficient *meanes*, for attayning this end. Since therefore God hath provided *meanes* sufficient for the saluation of all; we are not to doubt, but that he hath some kind of true, although not effectual will, to saue all; and consequently, when the Scripture telleth vs, that God would haue all men saued; the true, and proper meaning of it is, as *S. Damascene*, *S. Thomas*, and other *Deuines*

uines expound, that with a true will *antecedent* (although not with a will *consequent*) God would haue all men saued .

Thus I haue explained, and withall proued this exposition to be good . For, sith it is *S. Augustines* rule, that all true expositions are to be admitted for good ; sith also it is a rule in Diuinity, that words of Scripture are to be expounded properly, as the words sound, vnlesse to auoyd some absurdity, we be forced to interpret them in a figuratiue, or vnproper sense: this exposition must needs be graunted to be good, because it is a true exposition: and the very sound of the wordes, without all aburditie do yield it; as it is plaine to any iudicious wit, that shall consider, and maturely ponder, what now I haue laid, & shalbe better scene, after I haue set downe, and shewed the absurditie of *Caluins* opinion, about Predestination: which opinion, I intend heere to relate and refute. First because it is one chiefe cause, that moueth diuers Protestants, to hould this exposition not to be good. Secondly, because it is the wellspring of many other their errorrs, and namely of some, pertayning to diuers points handled in the Treatise of Faith. And lastly, for that it is the root of presumption, or despayre of saluation; against which in this Chapter, I principally intend to dispute .

§ . 2 . *Caluins opinion concerning Predestination .*

I O H N *Caluin* in his books of Christian Institutions, houl-
deth first, that God with his Eternall decree, hath prede-
stinat some to life euerlasting, others to death and dam-
nation, without any merit, or demerit of their part, onely
because it so pleased him. This is gathered out of *Caluin* him-
selfe, lib. 3. *Institut . cap. 21. §. 5. & 7. circa finem . & cap. 22. §.*
3. & 11. & cap. 23. §. 1.

Secondly he houldeth, that this Decree of God, is so
firme and immutable, that it induceth necessity, and conse-
quently taketh away free-will of our part, in the matter of
Predestination and reprobation; in such sort, that it is not
any way in our power to be saued or damned, but with in-
evitable

*See Becan.
his Enchir.*

where *Cal-
uins* words
for euery
one of
these
points are
set downe,
and where
this whole
matter is
treated
more at
large .

evitable necessity these are saved, others damned. *Calu. lib. 3. Instit. cap. 21. §. 7. cap. 23. §. 8.*

Thirdly he holdeth, that (by vertue of that first decree, by which God predestinated some to salvation, others to damnation, and to put it in execution) God did absolutely will and ordaine the fall of our Father *Adam*, and in him all mankind, to this end, that he might thence take occasion to exercise his Iustice, about the reprobate, and his mercy about the elect. *Calu. lib. 3. Instit. cap. 23. §. 4. & §. 7.*

Fourthly he holdeth, that when all mankind was involved in this estate of sinne, God gaue Christ a Redeemer *only* to the elect, to draw them out of sinne, and to bring them to glorie, leauing the reprobate without a Redemer, as being before appointed to damnation: so that Christ dyed not, nor merited any thing for them; nor doth at all profit them. *Calu. lib. 3. Instit. cap. 22. §. 10.*

Fifthly he holdeth, that the reprobate are neuer called by Faith (vnlesse perhaps with outward voyce) nor haue grace sufficient, by which they might be saved, although they would: but that Faith in Christ is given *only* to the elect; and that the elect cannot loose Faith once had. *Calu. lib. 3. Instit. cap. 21. §. 7. cap. 22. §. 10. cap. 24. §. 12. & 13. cap. 22. §. 7. cap. 24. §. 6.*

Sixtly he holdeth, that *only* the elect are in the true Church, by Faith: and that the reprobate, as they want Faith (*to wit Caluins speciall Faith*) so they are excluded from the Church: and that therefore the true Church is knowne to God alone. *Calu. lib. 3. Instit. cap. 24. §. 10. l. 4. cap. 1. §. 2.*

Seauenthly he holdeth, that although the elect sinne: yet their sinnes, although in themselves mortall, are not imputed, and in that sense are called veniall; and that the reprobate are incited by God to sinne, that they may be damned: (*o horrible blasphemy!*) and that no sinne is remitted to them at any time. *Calu. lib. 2. Instit. cap. 8. §. 59. l. 3. cap. 4. §. 28. l. 1. cap. 18. §. 1. 2. 4. l. 4. cap. 1. §. 20. 21. 22.*

This is the summe of *Caluins* doctrine in this point; and although in some places of his writings one may find *Calu* to affirme something contrary to that which here I relate

relate: yet this is not sufficient to proue my relation false; but rather sheweth *Caluins* inconstancie, who (as ordinarily those do, that defend a bad cause) contradicteth in one place, what he affirmeth in another. Now, out of this summe of *Caluins* doctrine, besides other errours, pertayning to other places of the Treatise, we may see evidently to follow, against the purpose of this present Chapter; first, that God hath not such an *antecedent* will to saue all men, as by the Apostles words, and by the exposition of many learned Divines, we are assured, that he had. Nay, that he hath not any will at all to saue any, but the elect, in regard he did (in *Caluins* opinion) absolutely, without any respect of ill deserts foreseene, or dayne all others to be damned. Secondly that he did not provide any meanes of saluation for all, but *onely* for the elect; as not onely leauing others, without giuing Christ to be their Redemer, or to dy for them, or to call them to Faith, or grace sufficient, by which they might be saued, if the fault were not in themselves: but also directly willing, and ordaining, and necessarily mouing, and inciting them to sinne of purpose, that he may cōdemne them to hell. Thirdly that it is no way in the power of the elect, by doing, or leauing any thing vndone, to hinder their saluation: nor in the power of others, that be not elect, by doing, or not doing any thing to hinder their damnation. These points of *Caluins* doctrine are erroneous in themselves, impious towards God, and most pernicious to men, as now I will briefly shew.

§. 3. *Caluins opinion proued to be erroneous.*

BEFORE I begin to proue *Caluins* opinion to be false, I must suppose one rule to be true, which is much vsed by *S. Augustine*, and is in it selfe most certaine; to wit, *whatsoever*, and in *what manner soeuer*, any thing is done in time, that, and in that manner was decreed to be done, from all Eternitie. The reason of which rule is, because God doth nothing in time, but what he decreed from all Eternitie. Neither did he decree any thing from Eternity, but it is done in time, in the same manner,

ner, that it was decreed to be done. This rule being supposed for true, I proue *Caluins* opinion to be false.

(a) *Gen.*
1. v. 26. First, for that it is a certaine truth (a) gathered out of
See *Orig. l.* Scripture, and confessed by (b) *Caluin* himselfe, that the
3. *Peri.* first man *Adam*, and in him all his posterity, was created in
Basil. hom. grace, by meanes wherof, he (and consequently they) might
10. *in exā.* (if no fault of mans part had hindered) haue obtayned euer-
Greg. Nyss. lasting saluation. Ergo, from all Eternity, there was a decree
sen orat. in in God, to giue *Adam*, and all his posterity this grace, as a
illud Faci- meanes, by which they might (if there had bene no fault
amus ho- on their part) haue attayned saluation. Whence I inferre two
minē &c. things against *Caluins* opinion. The first is, that God (who
Theodor. gaue at the first creation this grace, and free-will, by which
9. 20. *in* men might, if they had not lost it by their fault, haue attay-
Gen. ned saluation) did not, without respect of mens good, or ill
D. Thom. desert foreseene, ordaine some to saluation, others to dam-
1. p. q. 93. nation, as *Caluin* saith he did: but rather, as at first he orday-
art. 9. ned to giue grace sufficient, as a meanes of saluation to all;
(b) *Calu.* so, by his *Primarie* or *antecedent* will he intended in some sort,
l. 1. Instit. the end of saluation to all. And as it depended vpon *Adams*
c. 15. §. 4. ill desert, that all attayned not saluation: so it depended v-
5. o. 8. *lib.* pon *Adams* ill desert foreseene, that God ordayned some to
2. c. 1. §. 7. damnation. The second is, that (notwithstanding Gods E-
ternall Decree of saluation, or damnation) *Adam* had free-
will and power, to attayne or loose saluation, for him and
his posterity, contrary to that which *Caluin* holdeth, that
Gods Eternall Decree of saluation or damnation is such, as
with *ineuitable* necessitie these are saued, others damned: and
that there is no power in man, to hinder his saluation or dā-
nation.

Secondly, we learne out of Scripture, that what grace
Rom. 5. v. and title to saluation, was lost by the disobedience of *Adam*,
17. 18. 19. was repayed by the obedience of our Sauour Christ. As
therfore in *Adam*, before his fall, all mankind did, in some
sort, receiue grace *sufficient*, by which they might (if their
fault had not hindered) haue obtayned saluation: So, by
Christ, grace *sufficient* is in some sort, purchased for all; by
which all may be saued, if their fault do not hinder it. Ergo,
from

from all Eternity there was a Decree in God, euen after *Adams* fall foreseene, to giue to mankind (for Christs sake) grace *sufficient*, as a meane, by which they may (if their fault hinder not) attaine saluation.

Hence I infer against *Caluins* opinion, first that God, euen after *Adams* fall foreseene, did not absolutely, without all respect of mens good, or ill desert, ordayne these men to saluation, others to damnation; but rather, as for Christs sake, he ordayned, to prepare *sufficient* meanes of saluation to all: so by his *primarie*, or *antecedent* will, he intended in some sort, the end of saluation to all. And as it dependeth vpon some mens ill desert, that they vse not the meanes of saluation, prepared by God, and that consequently they attayne not saluation, but incurre damnation: So it dependeth vpon their ill desert foreseene, that God from Eternity, ordayned some to incurre damnation, or to loose saluation. Secōdly I inferre, that notwithstanding Gods Eternall Decree, there is in men, euen after *Adams* fall, freewill, and power, by vsing, or not vsing grace *sufficient*, and meanes of saluation prepared by God, to attayne, or loose saluation, contrary to that which *Caluin* houldeth, that Gods will induceth *necessitie* of saluation to some, and of damnation to others. Thirdly I inferre, that Christ was giuen Redeemer for all, & that he dyed for all, and that he hath purchased grace *sufficient* for all; as *Adam* was the destroyer of all, the cause of death to all, and he who lost grace *sufficient*, which at first was giuen in generall to all, contrary to that, which *Caluin* saith, to wit, that Christ was giuen Redeemer, *onely* to the elect; and that grace *sufficient* is not giuen to any of the reprobate.

Thirdly, it is a certaine (a) truth, cōfessed by (b) *Caluin* (a) *Ezech.* 33. v. 11. himsele, that death and damnation is not to be ascribed to God, but to the fault, or ill desert of man. Therefore, first, *Ose* 13. v. 9. *Sap.* 1. that

V 2

that *Rom.* 5.

1. *Cor.* 15.

Quia peccauit homo, iustum erat vt moreretur; si non peccaret, nullo vinculo prædestinationis diuinæ morti alligaretur. *Aug. l. de Prædest. c. 1.* Omnium hominum Deus creator est: sed nemo ab eo ideo creatus est, vt peccaret. *Aug. lib. ad art. falsò impositos tom. 7.*

(b) *Calu. l. 2. Inst. c. 1. §. 10.* A carnis nostræ culpa, non à Deo nostra perditio est,

that part of *Caluins* opinion is false, which sayeth God, by his Eternall Decree, *onely* because it pleased him, without respect of mans good, or ill desert, ordayned these to saluation, others to damnation. For, if this were true, death and damnation of men were rather to be ascribed to the will of God, then to the fault or ill desert of men. Secondly that part of *Caluins* opinion is false, which saith God not *onely* permitted, but preordayned *Adams* fall, & other finnes of men, for which they are damned. For if this were true; sinne it selfe shalbe originally ascribed to Gods ordinance, as the first cause, and authour therof; and by consequence death and damnation, which follow therof, should also be ascribed to God.

Fourthly, we learne by Scripture, that God of his
Gen. 18. v. owne naturall inclination, is more prone to mercy, then to
26. & 32. seuerity, the which could not be true, vnlesse that part of
Exod. 20. v. *Caluins* opinion be false, which sayth, that God, without
 6. all respect of ill desert, excludeth all the reprobate (which are in number farre more then the elect) from all grace and mercy, designing them to damnation, & not giuing them Christ to be in any sort their Redemer, nor in any sort to offer his death for them; nor to bestow sufficient grace, or vocation to Faith vpon them, nor to admit them so much as to be in the number of those, that be of his Church, or to remit any sinne vnto them; for if this were true, God did shew far more seuerity then mercy. If also it were true, which *Caluin* sayth that God did preordayne, commaund, moue, incite, and by his owne working, as the principall cause, necessitate all the reprobate to sinne of purpose, that they may be damned; what want of mercy were this? Nay what extreme cruelty were this?

Fiftly, we learne out of Scriptures that in tyme saluatio
Matth 25 is giuen to some, because they did good works: and dam-
v. 35. 42. nation inflicted vpon some, because they did ill deeds, or
2. Pet. 2. v. omitted good works. Ergo, sith that which is done in time,
9. & 10. was euen in the same manner decreed from all eternity; it followeth, that from all eternity, it was decreed, that men should be saued, for hauing done good works, and damned
 for

for doing ill deeds, or omitting good works. Therefore false is that part of *Caluins* opinion, that sayth, God ordayned some to saluation, others to damnation, without all respect of works. And sith the doing or omitting of these good, or ill works (which are the cause, and which consequently may help, or hinder saluation or damnation) are (Gods sufficient grace supposed) in the free choyce, and power of man; it followeth (contrarie to *Caluin*) that no man is saued, or damned necessarily, whether he will or no; and that (notwithstanding Gods Eternall Decree of saluation, or damnation) there is power in man, to further, or hinder his owne saluation, or damnation.

Sixtly, if *Caluins* opinion were true, in that he sayth, that Gods Eternall Decree of saluation or damnation doth induce necessitie, and consequently doth take away free will in matters of saluation or damnation, it would follow (contrarie to (^a) Scripture) that man had not freewill, neyther in actions of grace, nor in morall actions, pertaining to ciuill life, because from all Eternity God hath made as absolute decree about the least actions of grace, & about the least morall action that a man doth pertaining to ciuill life, as about attaining euerlasting life, or incurring euerlasting death.

Lastly, God Almighty in his holy Scriptures, telleth vs, that it is not his (^a) will, that any should (^b) perish, and that he would haue (^c) all men to be saued: and besides he hath giuen Commaundements, provided Sacraments, ordayned the preaching of the Word, and other meanes in common for all, (^d) exhorting, and inuiting all generally to doe well, (^e) commending all that do well, (^f) blaming those that do not well, (^g) threatning those that will not do well, and (^h) promising reward to them that perseuere in doing well: All which were false, or illusive, if God had no such will, either to saue all men, or to giue them meanes of saluation, or if it were no way in the will, or power of men (grace supposed) to further, or hinder their saluation, or damnation.

(a) *Deut.*

30. v. 11. 19.

Num. 30.

v. 14.

Iosue 24.

v. 15. 1.

Cor. 7. v. 37

(a) *Ezech.*

33. v. 11.

(b) *2. Pet.*

3. v. 9.

(c) *1. Tim.*

2. v. 4.

(d) *Matt.*

11. v. 28.

Eccl. 29.

(e) *Pf.*

127. v. 1.

(f) *Isa.* 1.

v. 4.

(g) *Matt.*

7. v. 19.

(h) *Matt.*

12. v. 8.

Matt 19.

v. 29.

Matt. 24.

v. 13.

Isa. 1. v. 19.

§. 4. Caluins opinion proued to be impious.

NO vv hauing proued *Caluins* opinion to be erroneous in it selfe, I will proceed to shew, how it is impious towards God: the which appeareth, first, because it giueth men occasion to conceiue God to be a *dissembler*, in making a shew, and giuing so many signes of a will to haue all men saued; when if we belieue *Caluin*, he hath no such will to saue all men, or any one at all, besides the small number of the elect. Secondly, in that it may make men conceiue God, not *onely* to be inclined more to seuerity, then to mercy: but to be so cruell, as to condemne to perpetuall torments so many, by his absolute decree, *onely* because he pleased, without all respect of their ill deserts; which is more cruelty, then euer Tyrant yet practised. Thirdly, it may make men conceiue, God to be *vnjust*, not *onely* in determining to punish without respect of fault committed; but (which were the height of iniquity) to *moue*, *incite*, *preordaine*, and with his absolute decree, *necessitate* men to sinne of purpose, that they may be damned. Fourthly, it may make men conceiue God to be an impious *Hypocrite*, in seeming, by the words of Scripture to hate, and detest sinne, and not to haue a liking to it, when according to *Caluin*, he doth not *onely* permit it, but directly will, and preordaine it, and necessarily incline men to it: and doth, as the principall cause, worke it in men, & diuells; and consequently is the chiefe *Authour* of it. O execrable impiety! What Christian eares can abide to heare such horrible blasphemy?

White
pag. 273.

M. White, to excuse *Caluin*, saith first, that these be but *clamours*, and *verball quarrells*. This to be false, or at least an ill excuse, I shew, because our Authours do gather this doctrine of *Caluin* to be such, as I haue described, out of his owne writings. Neither do they so much vrge *Caluins* words (although they might, in regard words are the ordinary meanes *nisi contrarium aliunde constet*) by which we are to iudge of a mans inward meaning) but they rather consider the drift of his discourse, hauing withall respect to the contra-
ry,

ry, to wit, the Catholike doctrine, which *Caluin* doth impugn, and by this they find his doctrine so faulty, as I haue declared. Wherefore *M. VVhite* hath no reason to say, that their exceptions are *onely verball quarrells*. Secondly, admit *Caluin* had no ill meaning; yet in matters of Faith, to vse vnfit words, is not without blame, especially when by such wordes, iust occasion is giuen to others, to thinke one hath an ill meaning. Thirdly, if *Caluin* meane nothing, but what Catholike Doctours ordinarily meane, why doth not he content himselfe to speake, as ordinarily they speake; vnlesse he could shew, that their speach is vnfit, and that his manner of speach were far better, more proper, and so precise, that no exceptions could be taken against it? For to reprove as *Caluin* doth, that which is by Catholike Doctours ordinarily said, by saying, in outward sound of words, that which is quite contrary vnto it; and yet (when greater absurdities are shewed, to follow this new manner of speach, then of the old phrase) to say, he meaneth *only* as others do, who vse the old phrase; seemeth to me eyther a mockery, or a kind of madnesse, or at least a great weaknes, & want of wit; or the man to be verily *Ioannes ab opposito*, possessed with a spirit, that delighteth to contradict.

§. 5. *Caluins opinion proued to be pernicious.*

HOw pernicious this opinion is to men, may appeare if we consider, that by it men may easily be driuen, either to presume, or despayre of saluation: or to giue themselves to a carelesse negligence, in not regarding, or so much as thinking of that matter. For if, first, they find in themselves a firme perswasion that they be elect (which perswasion *Caluin* accounteth the true sauing-Faith, proper to the elect, which once had, cannot be lost) then they may, by *Caluins* doctrine, so presume of saluation, as to think that there is no power in themselves, or in any other man, to hinder their saluation; and consequently, although they sinne neuer so much, although they neuer seeke, but neglect as much as in them lieth, meanes of saluation, as Faith, re-
pentance

penitance &c. yet by this doctrine of *Caluin*, which saith, that God hath absolutely ordayned them to saluation, without all respect of good deserts, or indeauours; they shall not only infallibly, but ineuitably attayne saluation. Secondly, if they do not find in themselves that firme perswasion, that they be elect, but vpon conscience of their sinnes, find a feare, that perhaps they are not elect; so long as this feare lasteth (as it may last euen after repentance, and amendment of life) they may by this doctrine of *Caluin* be drawne to thinke, that they are reprobate, and consequently, that they may so despaire of saluatiō, as to thinke it impossible for them to be saued, whatsoeuer endeauour they vse. Thirdly suppose one could not settle in his mind, a firme beliefe, neither that he is elect, nor reprobate; as not finding sufficient motiues to iudge one, or other, as indeed without speciall reuelation (whatsoeuer *Caluin* bableth to the cōtrary) none can certainly know, either one, or other; yet *Caluins* opinion might doe one great harme, by giuing him occasion to enter into this dangerous discourse: to wit, although I do not know, whether I be elect or reprobate; yet sure it is, that either I am one, or other. Now if *Caluins* opinion be true, that holdeth Gods decree of saluation, and damnation to be absolute, without all respect to good, or ill deserts, or endeauours of our part; then may a man who belieueth *Caluins* opinion, enter into this dangerous discourse, saying, if I be predestinate I shall most certainly be saued, whatsoeuer I doe. And if I be reprobate, I shall be damned necessarily, what course soeuer I take. Therefore will a wretched man (possessed with this pestilent opinion) presently conclude, either to become a licentious *Epicure*, giuing himselfe ouer to sinfull pleasures, saying they cannot hurt him, if he be predestinate: and if he be reprobate at least this course will giue him solace for the time of this life; or putting aside all thought of Eternity, or of Faith in Christ, or of any meanes leading therunto, he will become a Politike, casting all his care about temporall causes, saying (according to *Caluins* doctrine) God hath already disposed of Eternitie, without our consent, & without respect to our endeauours.

If

If he haue decreed to saue vs, he will bring vs to it, when he seeth time: If he will damne vs, who can hinder him? And to strue against him, were in vaine.

These or such like most pernicious discourses, to be apt to foillow of *Caluins* doctrine, is euident; and was well inough seene by *Caluin* himselfe. And what, thinke you, doth *Caluin* answere? What salve or emplaster doth he apply to men wounded with the dart of these dangerous discourses?

First, as concerning the reprobate, he graunteth freely, that they cannot doe well, as being necessarily moued to do ill by the diuine Decree. Which his answere, what doth it els, but driue them headlong vnto the very pit of desperation? For if they cannot doe well, why should they endeavour? If they be moued by God necessarily to doe ill, why should they strue to doe well, and not rather desperately cast themselves into the streame of ill? This medicine therefore cureth not, but increaseth rather the malady of those desperate discourses, made by those wretched men.

Secondly, as concerning the elect, *Caluin* saith, that the end of Gods election, is sanctity of life, and therefore if one thinke himselfe elect, he should excite himselfe, with alacritie, to attaine holinesse, and not giue himselfe to slouth. This is true, but cannot stand with *Caluins* principles; neither will it giue remedy to such discourses, as wretched men may aptly frame out of these principles. For first, if (as *Caluin* affirmeth) all things fall out by necessity; and that consequently men haue not freewill; how should a man excite himselfe to sanctity of life? Secondly, if (as *Caluin* affirmeth) the elect be effectually ordayned to euerlasting life, without all respect of workes, or endeauours on their part; and that consequently Gods election alone be sufficient, without all good endeauours of their part, to bring them of necessity to saluation; to what end (may they say) should we excite our selues? Or what hurt shall we haue, concerning saluation, if we do not excite our selues to holinesse, but giue our selues ouer to slouth or licentiousnes? Certainly none in *Caluins* opinion; in regard he holdeth, that neither neglect of exciting ones selfe to holines, nor sinnes neuer so many, or enor-

mous, can hinder them from saluation.

Cæsarius l.
1. c. 27.

Much better medicine to this maladie, was once giuen by a corporall Phisitian. The storie is set downe by *Cæsarius*, and is worthy to be related. Thus it was. *Lewis* the *Lantgraue* being a very licencious wicked man, when he was admonished by Religious men, to leaue off that ill life, and to amend, before he should be preuented by suddaine death: did bring for his excuse this desperate discourse. If I be predestinate, no sinnes can hinder me from the Kingdome of heauen. If I be reprobate, no good workes can bring me thither. And againe, when the day of my death commeth, I shall certainly dye, neyther can I with liuing well, lengthen my life: neyther shall I by liuing ill, preuent the appointed day of my death. Thus he. Not vnlike to many wretched men and women now adayes, who deluded with a false imagination of Gods absolute predestination to this or that, withoutall respect of meanes, or endeauiours to be vsed of their part; not only in matter of saluation or damnation, but euen in other things, fondly, and perniciously make such discourses, and therupon in their practice, sometimes either carelessly neglect all meanes, or rashly expose themselues to perills, as I haue heard, that some Protestants (not long since) in the tyme of the plague, haue bene carelesse, and venturous to go to dangerous places, only vpon this conceipt, forsooth, that if *the Lord* haue ordained them not to take the sicknes, they shall not take it: and if he haue ordained, that they shall take it, and dye of it, they shall not escape it.

Like therfore to these people, was the foresaid *Lantgraue*. But let vs heare further what happened to him. It chanced, that he fell into a sicknes, and therupon sent for a Phisitian. The Phisitian being a wise man, and well remembring the *Lantgraues* wonted answere, about Gods predestination, said: O my Lord, you call for me in vaine: for if the houre of your death be come, you shall dye, neither can I help you: and if it be not come, you need not my help. Why sayest thou so (saith the *Lantgraue*?) affoord thou to me thy help, that death may not come vpon me. Then said the Phisitian:

Physician: If you thinke, that by meanes of Phisicke, the life of the body may be preserued, which otherwise should be lost, why do you not belieue, that by meanes of contrition, and true repentance, the life of the soule may be preserued, which otherwise should be lost? With this answer the *Lanigraue* was perswaded to leaue his former fond discourse, about Gods predestination; and to thinke that it was in the freewill of man, by vsing, or not vsing meanes of grace, and good endeaours, to help or hinder the euerslasting saluation of the soule, and so doubtlesse, doth true Deuinity teach, as now I shall declare.

§. 6. *The true opinion concerning Gods Predestination. And how by it, none hath cause, either to presume, or despayre of saluation, or of sufficient meanes, leading to one infallible entire Faith, necessary to saluation.*

HAVING related, and refuted *Caluins* opinion, concerning Gods predestination; I imagine, that my Reader will expect, that I set downe briefly, what is to be holden in this matter; and how men perplexed with the foresaid dangerous discourses, ensuing of *Caluins* opinion, may so conceiue of Gods Eternall decree, to saue some, and to condemne others, that, this notwithstanding, they may auoyd presumption, and desperation; and may, although in feare and trembling, yet in hope also and comfort, worke their owne saluation, by freely cooperating with Gods grace; & by seeking, finding, and following those *rules*, and *meanes*, which God hath ordayned to instruct men in Faith, and to further them in euery other thing necessary to saluation.

First therefore, concerning Gods Eternall Predestination, we must hold for certaine, that God did not effectually ordayne any to saluation or damnation, without foresight of their good, or ill desert; and much lesse had he an absolute will, to haue men to sinne of purpose, that they might be damned. The truth of this appeareth by that

(a) Matt. which I sayd, against Caluins opinion.

25. v. 34. Secondly, it is certaine, that God of his owne part, had
 & 41. from all eternity, an *antecedent* will to saue all, according
 Matth. 16. as I haue already declared, by the example of an earthly
 v. 16. King.

Ioan. 3. v. 5. Thirdly, it is certaine, that like as such an earth-
 Rom. 6. v. ly King, as I described (notwithstanding a true *antece-*
 23. *dent* will to haue all his subiects liue) might ordayne,
 1. Cor. 6. v. and decree, in generall, that all those who are faythfull sub-
 10. iects, and liue vprightly, should effectually enioy life: and
 Apoc. 20. that all, and *onely* those, who would rebell against him, or
 v. 13. breake his lawes should effectually be put to death: euen
 (b) Atha- so Almighty God (notwithstanding his *antecedent* will to
 nas. in Sym- saue all) hath decreed in generall, that all, and *onely* those
 bol. shalbe effectually saued, who (by vsing those *meanes* of salua-
 Fulgent. l. tion, and helps of *grace* which he hath ordayned) shall
 de fide ad Petrum c. depart this life in good estate of soule; and that those, and
 38. & 40. *onely* those shalbe damned, who (by neglecting, or not vsing
 (c) Prou. those *meanes*, and helps) depart this life, in the estate either
 1. v. 31. of originall or actuall mortall sinne. This decree to be made,
 Isa. 3 v. 10. we gather by the euent knowne vnto vs by the doctrine of
 Matth. 20. the (a) Scriptures, and of the holy (b) Fathers. The cause
 v. 8. why it was made, is chiefly the will of God, who would
 1. Cor. 9. haue saluation and damnation to be frutes, and rewards
 v. 24. of their vsing, or not vsing those *meanes* of saluation, and
 2. Tim. 4. helps of *grace*, which he hath prepared in common for all
 v. 8. men in this life; as we learne out of the same holy (c) Scri-
 (d) Cypr. ptures, and (d) Fathers.
 l. 4. ep. 6. Ambros.
 ser. 3. in Ps. 118.

Fourthly, like as the sayd King, after he had in gene-
 Heron. in rall decreed life and death, in manner aforsayd (out of an
 cap. 1. *antecedent* will to haue all his subiects liue, and that his sub-
 Isa. & in c. iects may not iustly complaine of him, or ascribe their
 49. death to him) might assoard to euery one, sufficient *meanes*
 Aug. l. de and helps, to some more, to some lesse, according to his
 perfect. wisdome, and will, without respect to their good, or ill
 Iustitie resp. 17. desert; in such fort that euery one, euen he that hath least,
 & Tract. may by vsing those *meanes* well, so behaue himselfe, as he
 3. in Ioan. shal deserue and haue life: as on the other side, he that hath
 most,

most, may by not vsing or ill vsing them, so behaue himselfe, as he shall deserue & incurre death: Euen so, Almighty God (notwithstanding his decreeto saue effectually all that liue, and dye well, and to condemne all that liue, and dye ill) may, and indeed (out of an *antecedent* will to haue all saued) hath decreed to giue to euery soule *sufficient meanes* of saluation, and helps of *grace*, to some more, to other lesse (according as to his inscrutable wisdom and will, it hath seemed best, without respect to their good, or ill desert) by which, euery one euen he that hath least *meanes* and helps, may (at least *in potentia remota*) so liue and dye, as he shall deserue, and haue eternall saluation: as on the contrarie side, euen he that hath most, may so liue and dye, as he shall deserue and incurre everlasting damnation.

Fiftly, like as if the forsayd King hauing decreed life and death, and propounded *sufficient meanes* and helps, to his subiects in manner aforelayd, doth not hereby induce an absolute necessitie vpon them, to do either well, or ill, nor consequently to enioy life, or incurre death; but may leaue it to the liberty of his subiects, whether they would (by not vsing those *meanes* and helps, which he meant to giue them) so behaue themselves, as to deserue and haue life; or by not vsing them, or ill vsing them, so behaue themselves, as to deserue and incurre death: Euen so, God Almighty (neyther by the first generall decree of saluation to all that liue and dye well, and of damnation to them that liue and dye ill, nor by the second particuler decree, of giuing *sufficient meanes* of saluation, and helps of *grace* to all, to some more, to some lesse) doth not induce an absolute necessitie of liuing and dying well, nor of liuing and dying ill, nor consequently of saluation or damnation to any; but leaueth it to the libertie, and free choice of men, whether they will, with vsing those *meanes* and helps, liue and dye well, and so attaine saluation; or with not vsing them, liue and dye ill, and so incurre damnation.

Sixthly, like as the sayd King (if he had the giift of prophesy, that he could infallibly tell, which of his subiects would freely vse those *meanes* and helps, which he meant

to afford them, and which would not, and which consequently would so behaue themselves, as to deserue life, and which so, as to deserue death) might (vpon this foresight, and respect of good, or ill behauiour of his subiects) in his secret chamber pronounce particuler sentence of life to some, and of death to others long before; yet not to be executed vpon any, vntill the fact, good or bad, were freely done; nor euer to be executed, if the fact were not freely done: Euen so, God Almighty (who did from Eternity, infallibly know all things, which will be freely done) might & did (vpon this foresight, and respect of mens liuing, and dying well or ill) in the secret chamber of his diuine knowledge and will, pronounce a particuler sentence, and decree of saluation to some, and of damnation to others; yet not to be executed, vntill the first sort freely liue, and dye well; & vntill the others, freely liue and dye ill: nor euer to be executed, if they did not freely liue, and dye in that manner.

Seauenthly, like as this infallible propheticall foresight of the said King, and the particuler sentence of life, & death therupon ensuing, doth not any whit hinder free power, which the subiects are vnderstood to haue (by vsing or not vsing the foresaid *meanes* and helps, afforded by the King) to behaue themselves well, or ill: nor induceth any more necessity, either to do well or ill, or consequently, to enioy life for their well doing, or to incurre death for ill doing, then if no such foresight were had, and consequently no sentence were pronounced at all, before the fact were done: Euen so, Gods Eternall foreknowledge, and his particuler decreethereupon depending of saluation to this man, and damnation to that man, doth no whit hinder free power, which men haue (by vsing, or not vsing *meanes* of saluation, and helps of grace) to liue and dye well, or ill: nor induceth any more necessity, eyther to liue, or dye well or ill, and consequently to attayne saluation for well liuing, and dying, or to incurre damnation, for ill liuing, and dying; then if Almighty God had no such prescience, nor consequently such particuler decree at all. But if God had no prescience nor particuler decree from Eternity about mens
saluation

saluation & damnation: and had only decreed saluation in generall to all that liue and dye well; and damnation in generall to all that liue and dye ill (decreeing withall, to giue such sufficient meanes of saluation, and helps of grace to euery one in particuler, as is abouesaid) no man would think himselfe to want free power to be saued, or damned, as he should please to liue, and dye, well or ill. Therefore, although Almighty God haue (as he hath) from all Eternity, such prescience and particuler decree; hence followeth not, that there is an absolute necessity in any mans saluation or damnation: but that it is in the free power of man, *immediate* or *mediate* (by vsing or not vsing *meanes* of saluation, and helps of *grace* prouided by God) to liue and dye well, or ill; and consequently, to be saued or damned, as (*grace* presupposed) he shall please by his endeauours to make choyce.

This doctrine, if it be rightly vnderstood, as I meane it (not of infants, and others of whome I will not now dispute, who want vse of reason, but onely of men, that be of age, and haue perfect vse of reason, to whome *only* I adresse the drift of my whole discourse) is sound and good; as I might shew at large, but that my intended breuity will not permit. And as by it, is shewed, how that Gods Predestination is the first root and well-spring of our good life, and death, and consequently of our saluation; in that it appeareth those *meanes* of saluation, and helps of *grace*, by which euery one may, & by which some, to wit the elect, although not *necessarily*, or *inevitably*, yet *infallibly* do freely liue, and dye well, and therby attaine saluation: So also by it appeareth, how that (not Gods decree, but) our peruerse will is the origen, and cause of our ill life and death, and consequently of damnation: and how no man in this life hath iust cause, either to presume, or despaire of saluation; or of *meanes* leading to the knowledge of one *infallible*, *entire Faith*, *necessary* to saluation; or to be perplexed with those dangerous discourses, which I shewed to ensue of *Caluins* opinion. Vnto which, by this doctrine, a man may answer, saying: whether I be predestinate, or not, that without reuelation I cannot know; but I know first, that all that perseuere in belicuing,
and

and liuing well, are predestinate, and shalbe saued: as on the contrarie side, all that dye in Infidelitie, heresy, or any other deadly sinne without repentance, are reprobate, and shalbe damned.

Secondly I know, that God giueth to all, and so to me, *grace sufficient*, and *free will*, by which I may vse the *meanes* of saluation, and so perseuere in belieuing, and liuing well: and by which I may repent, and auoyd dying in deadly sinne; and that consequently, it is my voluntarie fault, if I do not perseuere in goodnes, but do dye in deadly sinne. The way therefore for me is not to thinke of that I cannot know, to wit, whether I be predestinat or not: but to resolute by Gods grace, to vse my best endeauiours, to repent me of my life past, & to auoyd sinne as much as I can, for the time to come, and to perseuere in Faith and good works; which to doe, as I may not presume, so I need not despayre, but by Gods grace, may hope very well.

Thirdly I know, that if I be predestinate to come to Eternall life, it is to be effected by certayne *meanes*, which by *grace* are put in my free power: therefore sith by *grace* these *meanes* are in my power, my chiefe care must be, to seeke, find, and follow those *meanes*, not doubting, but so doing I shall attaine saluation; as I am sure, if I do not, I shall not escape damnation. Again if I be reprobate, it is onely for sinnes committed, and vnrepented: and therefore sith by Gods grace, it is in my free power to repent, and auoyd sinne, my chiefe care must be, to repent, and abstaine from sinne; in regard I know, that if I do not, I shall certainly be damned, as I know also, that if I doe, I shall certainly be saued.

This may suffice, to answer the foresayd dangerous discourses; the folly whercof cannot better be seene, then by applying the like discourses to other matters. As for example, to corporall health, as the *Lantgraues* Philitian did; or to the growing of corne in the feild; or to any such like thing, which dependeth vpon some meanes, to be vsed by mans free will. For sure it is, that God hath as perfect pre-science, and determination from Eternity, about all such matters

matters, as he hath about mans saluation, and damnation. Now if it were a madnesse in a sicke man, for example, to say, if God haue predetermined, that I shall haue health, I shall haue it, without help of phisicke, and therupon will neglect those helps, as either needles, or booteles: If (I say) it were a madnesse to say, and doe thus; it is as great, or greater madnesse, in any man, to make the like discourse, in matters of saluation, & damnation; and therupon to giue ouer all good endeauours, which by *grace sufficient* (being wanting to none) he may, and ought to vse, in seeking, finding, and following those *rules*, and *meanes*, which God hath ordayned to bring men to the knowledge of *one, infallible, entire Faith*; and to the knowledge and practise of all other things, necessary to saluation.

Let no man therefore presume so vpon predestination, as to thinke he shall attayne saluation, without seeking, finding, and following some *rule* or *meanes*. Let no man also despaire, but that he may seeke, and by seeking find, and finding may follow some *rule*, and *meanes*, accommodated to his capacity, which shall sufficiently instruct him, be he neuer so simple, in Faith necessarie to saluation, if the fault be not in his owne will: because (as I haue shewed) the *meanes* of saluation are prouided by God in common for all; and *grace sufficient* is giuen to euery one, by which euery one may, if he will (at least *in potentia remota*) attayne saluation, and all *meanes* necessarie to saluation.

It may be, my Aduersaries will obiekt against this doctrine, that the *meanes* of saluation are not reuealed, and manifested to euery one, but rather through Gods secret iudgments, are concealed from many, and so it is not in the free power of euery one, to vse those endeauours, which may procure saluation; as it is in the sicke mans power to vse those *meanes* of phisicke, which may procure health. To which purpose also, may be alleadged that saying of S. Augustine, which M. White bringeth: *It is a manifest truth, that many cannot be saued; not because themselves will not; but because God will not.* To this I answer, first that euen the *meanes* of corporall phisicke, are not actually reuealed, and manifested

Aug. ep.
107.

to euery one; but in some sort are actually concealed from many: and yet hence doth not follow, that it is no way (*viz. immediate, or mediate*) in the free power of euery one, to vse the helps of phisicke which be needfull, and sufficient for them: Euen so, although the *meanes* of saluation be not actually reuealed, or manifested, but rather in Gods secret iudgment, in some sense concealed from many: yet hence doth not follow, that it is no way (to wit at least *mediate*) in the free power of euery one, to vse the *meanes* which may procure saluation.

Secondly I answered, that like as the *meanes* of phisick, are of themselves indifferent, & are by the Phisitian, in some sort prepared for all: and euery one (one time or other, by one way or other) either knoweth those *meanes* of phisick in particuler, which be fit for him, or may by *meanes* of some other thing, that he knoweth, proceed by degrees in inquiring vntill he come to know them, and knowing the, to vse them; wherby it may well be said, that it is (at least *mediate*) in euery mans free power to vse the *meanes* of phisicke necessary to attayne health of body: Euen so, sith the *meanes* of saluation are of their owne part indifferent, & are by Christ, our heauenly Phisitian, in some sort, prepared for all; sith also euery one, one time or other, hath some kind of good motion, not only of nature (for that in our doctrine sufficeth not) but also of Gods grace (which our doctrine against the *Pelagians* holdeth to be necessary) by which, either he knoweth those *meanes*, or at least knoweth something, which may by degrees, lead him to the knowledge of the *meanes*, and by knowledge, to the vse of them; it may very well be sayd, that it is (at least *mediate*) in euery mans free power, to vse the *meanes* of saluation, and so to attayne saluation of soule.

That sentence of *S. Augustine*, which *M. VVhite* allea-
geth, is chiefly meant of Infants dying without Baptisme,
in whome *S. Augustine* doth expressly exemplify it, to shew
it to be true; wheras I *onely* speake of men of age, that haue
vse of reason. Secondly admitting, that *S. Augustine* did mean
at of men, that haue vse of reason: yet it proueth nothing a-
gainst

gainst my purpose: because *S. Augustine* there speaketh of immediate power, when he saith *many cannot be saued &c.* whereas I speake only of power in generall, at least mediate, or remote, when I say, *every one may be saued*: which two rightly vnderstood, may well stand together. For God may giue some degree of grace sufficient, by which *mediate*, or by degrees one might (if the fault were not in himselfe) come to know the *meanes* of saluation, and so to vse them: and yet in his secret, but iust iudgment, he may deny such degree of the same grace, by which *immediately* one shall, or can *in potentia proxima* know, or vse the *meanes*, therby to attayne saluation. Now, that *S. Augustine* doth not deny grace sufficient to be giuen to euery one, by which (at least *in potentia remota*) they may be saued, if it be not their fault, may easily be shewed, in that he would neuer contradict so plaine testimonies of Scripture, which proue it; nor so many ancient Fathers, that affirme it; nor himselfe, who in diuers places doth asseure it.

Places of Scripture, that proue Grace sufficient to be giuen to all.

FIRST, all those where generall exhortation is made to all, to conuert from sinne, & to come to God: the which exhortations and inuitements were ridiculous, and vayne, if all men had not grace sufficient, by which it were possible (at least *in potentia remota*) for them, to conuert from sinne, and to come to God. *Matth. 11. v. 28. Eze. 18. v. 30. 31. Eze. 33. v. 11.*

Secondly all those, which absolutely affirme, that (a) God (a) sheweth mercy to all, and doth (b) illuminate all; and that he would haue all (c) to be saued; & none (d) to perish: the which signify grace sufficient to be giuen to all. For els how is it true, that he doth shew mercy to all? And that he doth illuminate all? And that he hath a will to saue all, if he giue them not *meanes* of grace sufficient, by which it is possible (at least *in potentia remota*) for them to attaine the effect of mercy, illumination, and saluation? *Sap. 11. v. 24. Matth. 5. v. 45. (b) Ioan. 1. v. 9. (c) 1. Tim. 2. v. 4. (d) 1. Pet. 3. v. 9.*

Thirdly, all those places which affirme, that Christ

2. Cor. 5. v. dyed for all, gaue himselſe redemption for all, and that he
 15. is the propitiation for ſinnes, not onely ours, but of the
 1. Tim. 2. whole world. To ſay that all theſe places are to be limited,
 v. 6. onely to the elect; is too harſh an expoſition, not agreeable
 1. Ioan. 2. to the text.
 v. 2.

Laſtly that ſaying of S. Paul, in which he affirmeth,
 1. Tim. 4. that God is the Sauour of all, but eſpecially of the faithfull:
 v. 10. the which can ſcarſely be vnderſtood otherwiſe, then as S.
 Proſp. l. 2. Proſper vnderſtandeth, to wit, that God is Sauour of all, be-
 de vocat. cauſe he giuerh grace, by which all may be ſaued, and that he
 Gent. c. 10. is ſpecially the Sauour of the faithfull, becauſe he giueth
 them grace, not onely by which they may be, but alſo by
 which they are actually ſaued; ſuppoſing, to wit, that they
 perfeuere in Faith, and that they doe not omit other vertues
 neceſſarie to ſaluation.

Ancient Fathers that affirme the ſame.

Ambroſ.
 ſer. 8. in Pſ.
 118.

Chryſ.
 hom. 7.
 in Ioan.

FIRST S. Ambroſe explicating this ſentence, *The earth is full of the mercy of our Lord. The ſunne of Juſtice* (ſaith he) *did riſe for all, came for all, ſuffered for all, and is riſen from the dead for all: and if any do not belieue in Chriſt, himſelſe depriueh himſelſe of the generall benefit: euen as he, that ſhutting his windowes, ſhuteth out the ſunne beames. And S. Chryſoſtome hauing propounded this queſtion, If he doe illuminate euery man comming into the world, by what meanes do ſo many remaine without light? For all do not know Chriſt. How therefore doth he illuminate euery man? He answereth: He doth illuminate truly euery one of his part: and if any would not direct their eye-ſight to the beames of this light, they haue remayned in darkenes; not through the nature of this light, but through their owne malice, who of their owne accord, haue made themſelues vnworthy of ſo great a gift. See alſo Dionyſius Arcopagita lib. de caeſt. Hierarch. cap. 9. Irenaus lib. 4. cap. 71. Clem. Alex. orat. exhort. ad Gent. Orig. lib. 3. princip. cap. 1. Hylar. lib. 1. de Trin. S. Cyril. lib. 1. in Ioan. cap. 11. Paulin. ep. 1. ad Appium, whoſe words for breuity ſake I omit.*

Now as for S. Auguſtine, himſelſe affirmeth the ſame. *First moſt clerely lib. 1. de gen. cont. Manich. cap. 3. where he*

he hath these words. Let vs vnderstand, that there is another light, in which God dwelleth, whence is that light which is read in the Gospell. There was the true light, which doth illuminate euery man that cometh into the world &c. That light (saith he) doth not feed the eyes of vnreasonable beasts: but the pure hearts of them, who belienue God, and conuert themselves from the loue of visible, and temporall things, to keepe all his Commandements, which all men may, if they will; because that light doth illuminate euery man comming into the world. Here S. Augustine plainly acknowlegeth sufficient light of grace to be giuen to all, for els it were not true, that all men may, if they will, conuert themselves &c. See the same S. Augustine lib. 1. in Ioan. & lib. 1. Retract. cap. 10. & cap. 22. lib. 2. de peccat. merit. & remiss. cap. 17. lib. 1. ad. Simpl. q. 2. lib. de natura & gratia cap. 67. lib. de vera relig. cap. 55. Besides what S. Augustines mind was in this matter, we may more plainly vnderstand by that which is written by his schollar, and diligent disciple S. Prosser, who plainly sheweth, that the grace of God is giuen to all, and that whereas it is refused by many, it is to be ascribed to their owne fault: and whereas it is receyued by some, it is to be attributed to the Grace of God, and to human will; and this grace (he affirmeth) not onely to be giuen to men liuing now, but to haue bene giuen to all men, in all former ages: and that not onely all men of ripe age, but that euen all little children, dying in infancy, are (in some sort) partakers of this generall Grace.

Prosser 1.
de vocat.
gent. cap.
14. & cap.
13. cap. 16.
c. 18. c. 31.

Concerning the sixt Chapter.

M. V Vottons, and M. V Whites answer, with a Reply.

HAVING shewed in the former Chapter, that Almighty God, of his part, hath prouided all meanes necessarie, and sufficient to the saluation of all sorts, yea of all men, and consequently that he hath provided some rule and meanes, sufficient to instruct men of all sorts, in that one, infallible, entire Faith, which is necessarie to saluation: In this Chapter I

did set downe certaine conditions of this rule, and *meanes*, by which, men that seek, may be directed towards the finding of it. My Aduersaries do not deny, that the rule, and *meanes* must in some sense, haue these three properties which heere I speake of.

WWhite
pag. 10.

For the first, to wit, *Infallibility*, M. *WWhite* saith, that Faith must be with full assurance, and persuasion; the which (saith he) we cannot obtaine, vnlesse the rule giue it vs. Now it is certaine, that the rule, & *meanes*, which heere I speake of, cannot giue infallible assurance, if it selfe were not infallible and knowne, or such as may be knowne to be infallible. For nothing can giue more then it selfe hath: neither can it breed more certainty in our knowledge, then it selfe is, or may be knowne to haue.

Wotton
pag. 74.

For the second, to wit, *Easinesse* to be knowne, or vnderstood of all sortes, M. *Wotton* interpreteth, that it must be such, as may be knowne, although with paines. As for some paynes, I shall not gainsay. For I did neuer dreame that one might attaine knowledge of matters of Faith, by only dreaming, as M. *Wotton* seemeth to interpret my meaning. Onely I would not haue it so difficult, or hard, as that it should be morally impossible for any sort of men, hauing sought, found, and attended to the rule, and *meanes* (without miraculous illumination, or extraordinary and excelsiue difficulty) to vnderstand the determinate meaning of it. In which M. *WWhite* seemeth to yield to me; for he saith, that the rule must be easie, and plaine to all sorts of men, learned, and vnlearned, to wit, which vse the *meanes*, and are diligent in attending to it; and be enlightened with the spirit of God: to all such (saith he) it is plaine, be they neuer so vnlearned, to the rest it is not. Neither is it (saith he) a necessary condition of the rule so to be: not because it is obscure at any tyme, but for that sometimes men haue not eyes to see into it &c.

WWhite
pag. 10.

This which he hath said, of being enlightened with the spirit, had need to be declared. If he meane, that one must be first endued with Faith, and in that sense lightened with the spirit, before he can vnderstand the determinate sense and meaning of that which is appointed by God to be the ordinary rule and *meanes*, to instruct men in Faith; then it

is false, that to be enlightned with the spirit, is required as a necessary condition; for so one must be supposed, to haue Faith, before he can by the ordinary *meanes* be first instructed in faith: and so the ordinary *meanes* were needlesse, for the end, to which it was appointed. For what need were there of an outward ordinary *meanes*, to instruct men first in Faith, when they are already supposed to be, by the spirit sufficiently enlightned with Faith? If he meane *only* that the spirit of God, must assist and concurre with mans vnderstanding, in a speciall manner, to enable the vnderstanding to apprehend the instruction propounded by the *meanes*, and to make it yield assent of Faith; so I shal not strue with him, as hauing in the Introduction affirmed as much. Onely I would haue him note, first, that it is not the Protestant spirit, whose illumination is required to true Faith, as there I haue shewed.

Introd. q.
6.

Secondly, that the true spirit of God, whose assistance is necessary, is ready (through the merits of our Saviour Christ) to assist all men *sufficiently*, to the attayning of the truth: and that no man (who hath receiued *exciting* grace, to moue him to seeke, find, and attend vnto the ordinary rule, and *meanes* appointed by God for mens instruction, in matters of Faith) need feare want of necessary assistance of Gods spirit, to be ready to concurre with him: but rather had need to feare, least himselfe be wanting to the gracious assistance of Gods spirit, in being negligent, to concurre with it, so much as he may, and ought: and least instead of following Gods spirit, he suffer himselfe to be misled with the spirit of Sathan, transfiguring himselfe into an Angell of light, whose propertie is, to withdraw men from the secure ordinary *meanes* of the doctrine of the Church, to follow priuate instincts, so coloured with seeming sentences of Scripture, as though they were the very instincts of the holy Ghost.

Ibid.

The third property, to wit *Vniuersalitie*, is meant, that the rule, and *meanes* doth extend it selfe to all points of Faith; so far as it is, or may be necessary to saluation. In which sense I do not perceiue, my Aduersaries to gainsay. Onely the

the

the question is, whether, and how all points of Faith be
 necessaric to saluation? The which question, I haue resol-
 ued in the Introduction, and in the fourth Chapter, where
 I do determine all points of Faith to be necessaric, to be be-
 lieued, *explicite* or *implicite* of all sorts: and that none is in-
 different, or such as may be lawfully misbelieued (especially
 obstinately) at any time, by any persons; and that although
 all be not necessaric to be knowne at all times, expressly by
 all persons: yet they are, or may be necessaric, so to be
 knowne, at least at sometimes, and by some persons, in the
 Church; and consequently there must be an *vniversall*, or-
 dinarie *rule*, and *meanes*, sufficient to instruct, and to reso-
 lue all sorts of men, in all points of Faith, at such times,
 and in such sort, as need shall require; thereby to hinder
 men from misbelieuing any: and which may tell them,
 determinately (when controuersies arise) whether this,
 or that point be necessaric to be knowne, and belieued ex-
 pressely, by all or *onely* some of the Church, and by whom.

White
 pag. 10.

Besides these three properties of the *rule* and *meanes*, M.
 White would haue other two. But either they are not ne-
 cessaric; or els they be sufficiently included in these, which
 I haue set downe. For if the *rule* be knowne to be *infallible*, it
 little skilleth to our present purpose, whether there be any
 higher *rule*, wherupon it doth depend, or noe, or whether
 the case, which is to be ruled by it, concerne the thing it
 selfe, which is assigned for the *rule*, or some other thing: for
 where *Infallibility* is, partiality need not be feared: neither
 need one seeke a higher *rule*, when he knoweth that *rule*
 which he hath, to be *infallible*.

Concer-

Concerning the seauenth Chapter.

-M. VVottons, and M. VWhites *Answere, with a Reply.*

IF my aduersaries did not ignorantly, or wilfully peruert the state of the question, they could not haue had colour, to make so long discourse, about this Chapter, as they do both make. My question was not, whether Scripture be the *rule of Faith*, but whether it, *alone*, be the *rule*, and *meanes*, ordayned by God to breed in men that *one, infallible, entire Faith*, which is necessarie to saluation.

This my question my Aduersaries peruert, first in that they would gladly (as it seemeth) make men belieue, that we exclude Scripture, from being, in any sort, the *rule of Faith*, and therupon M. VVotton maketh speciall opposition *VVotton pag. 10.* betwixt the Scripture, which they assigne, and the doctrine of the Church, which we assigne for the *rule of Faith*: *¶ . 11.* Whereas, we make no such opposition at all, but hold the Scripture (as propounded to vs by the Church) to be part of that, which in the tenth Chapter I call the *Rule of Faith*. For by the doctrine of the Church, which there I call the *Rule of Faith*, I do not meane, any *humane* doctrine; as *humane* is distinguished from *diuine*; but do account the same doctrine, whether written or vnwritten, which is called *diuine*, because it was first immediately reuealed by God to the Prophets and Apostles, to be also Church doctrine; because it is propounded, interpreted, and applyed in particular to vs, by the Pastours of the Church. This my Aduersaries might haue vnderstood, euen by the very title of this Chapter, in regard I sayd not, that Scripture is not the *rule of Faith*, but Scripture *alone* is not the *rule of Faith*.

Secondly they peruert the state of the question, in that they take the *rule of Faith* otherwise then I doe, and otherwise, then according to the drift of the precedent Chapters (wherupon this present Chapter doth depend) they ought

to do. For whereas there may be distinguished in this matter: first, that which is a *rule* of Faith, but not the ordinary sufficient *meanes*, ordayned by God, to breed Faith in men: viz. the diuine reuealed verities, as they are in themselues. Secondly, that which is so an infallible *rule* of Faith, as it is also the ordinary sufficient *meanes*, ordayned by God to breed Faith in men. My Aduersaries, for their better aduantage, take the question in the first sense; whereas they ought to take it in the second sense, in regard I so take it in the fifth Chapter, vnto which this Chapter hath reference. For whereas in the foure first Chapters, I had set downe, for a certaine ground, that *one infallible, entire Faith* was *necessary to saluation*, in the first Chapter, I proued that God had ordayned some *rule*, and *meanes*, that is, some such *rule*, as was also a *meanes*, sufficient to breed this *one, infallible, entire Faith*, in all sorts of men; yea (*quantum ex se*) in all men. In the sixth Chapter, I set downe certaine conditions of this *rule*, and *meanes*; and consequently when in this seauenth Chapter, I deny Scripture *alone* to be the *rule*, I must needs meane, that it is not that *rule*, which is also a sufficient ordinarie *meanes*, of which all my speach went before.

Wotton
pag. 66.

pag. 89.

White
pag. 23.

Now in this true sense, my Aduersaries do not gainsay, but (conuicted with the euidence of truth) yield, that Scripture *alone* is not the *rule*, taking the *rule* as it signifieth that which is so a *rule*, as it is also the ordinary sufficient *meanes* to breed Faith in men, as heere I take it. The Scripture it selfe (saith M. Wotton) is a *rule* or *meanes*, made effectually to some, by reading, without any outward help of man: but this is not the ordinary course, that God hath appointed, for the instruction of the people, in the knowledge of his truth: therefore if we say at any time, Scripture *alone* is the *rule* of Faith; by *alone* we seuer it from the Traditions, & authoritie of men; not from their Ministerie, and ascribe sufficiently vnto it, in respect of the matter to be believed: not simply of the *meanes* to bring men to beliefe. And againe. We require, besides onely expresse words of Scripture, the Ministerie & industry of man, to gather and conclude points of doctrine, out of that which is written in Scripture. M. White although he seeme to make the doctrine it selfe, of Scripture, to be the *rule*; and the letter of the originall, or trans-

translation to be a *meanes*, which like a vessell presenteth vnto vs this *rule*, yet to the purpose of the question, in my sense, he graunterh, that the *Ministry* is the ordinary meanes, whereby we may learne the Faith of Christ: and that no man can of himselfe, attayne the knowledge thereof, but as the Church teacheth him, except in *pag. 116.*
some extraordinary cases. Whereby I euidently conclude, that both M. VVotton, and M. VVhite yield to the principall conclusion of this Chapter; to wit, that *Scripture alone*, whether taken for the originall, or translation, is not the *rule* of Faith, in such sense, as I heere speake of the *rule* of Faith. Idletherfore, and impertinent is most of their long, and tedious discourse, vpon this Chapter; which consequently I pretermitt, as vnworthy of any Reply. If any thing heere brought by them, and pretermitted by me, seeme contrary to my Conclusion, it is such, as is answered ordinarily by Catholike Authors, or such, as these my Aduersaries themselves, if they will not contradict this which is yielded to by themselves, ought to answer vnto, as well as I.

§. 1. *That English Translations of Scripture are not infallible.*

CONCERNING my first reason, it is to be obserued, that I do not deny the true Scriptures, eyther in the originall, or in the translation, to be infallible: but *onely* I proue the ordinary English translations (which ordinarily Protestants call the Scriptures) not to be infallible; nor consequently to be as some make them, the *onely* sufficient *rule*, and *meanes*, to breed Faith.

M. VVotton asketh, *VVhat English Protestant euer affirmed, that they were infallible, or tooke them for the rule?* To this I reply, first, *VVotton pag. 68.*
that I could with these his questions could not be answered, with affirming, that many thousand poore soules, that haue, and can *onely* read English Bibles, thinke the texts which they read in them to be Gods word; and consequently the infallible truth, and so take them for a *rule* of their Faith, that what they find written there, they most firmly be- lieue: what they find not there, they will not be- lieue. Se-
condly,

VVhite
pag. 25.

condly, If the English translation be not accounted infallible, nor the rule or Faith, by some Protestants, I aske first, what M. *VVhite* meaneth to say, *the Scripture translated into English, is infallibly true, in respect of the matter?* Secondly I aske, what infallible rule, and *meanes* haue, at least vnlearned Protestants, wherupon to build their Faith? It cannot be sayd, that the truth of the reuealed doctrine in it selfe, is their rule. For this is the thing, that should be belieued, and is not the rule, and *meanes*, whereby men are to be directed, to attayne beliefe. The first Hebrew, or Greeke originall text, immediately written by the holy writers, cannot be their rule. For first, where is this to be found? or how shall they be sure, if they find it, that it is the very authentick originall, and not a transumpt? Or if a transumpt may also serue, so that it be incorrupt, how shall they know infallibly (secluding Church-authority) that, that copy which they haue, is incorrupt, when they neuer saw the first authentick: nor euer did, or are able to compare them togeather? Finally suppose they had a copy, well agreeing with the originall; what neerer were they attayning Faith by it, since they cannot vnderstand it?

VVhite
*pag. 25.**pag. 26.**Ibid.*

M. *VVhite* is so far from disclayming from English translations (as M. *Wotton* doth) that he will needs defend them to be infallible, in the matter containd in them. In so much that, with a bold brasen face, he saith, *Martin cannot giue one instance of the sense corrupted.* And although he seeme to leaue himselfe a starting hole, by saying that he doth not defend this, or that mans edition, but the Scriptures well and faithfully translated; accounting it sufficient, that there be some translations faithfull, and agreeing with the originall in the Church: yet presently after, he taketh vpon him to defend the varieties of translations; saying, that this variety hath bene in words, and stile, and not in any materiall point of the sense. Now how false this bold and blind answere is, the Reader may easily perceiue, if he will read, not onely M. *Gregorie Martins* discouerie, but also M. *Reynolds Refutation of M. VVhitaker*, and the *Grounds of the new Religion*: which books neyther are, or can so be answered by M.

Fulke,

Fulke, and his fellow-Protestants to help him, but still it wilbe iustified, and made plaine, that not onely one, but many instances may be giuen of the sense corrupted. The which is not onely proued by our Deuines, but also confessed by Protestants themselues. One of which sayd, *that the English Bible was full of errours*. And what errours? Only in stile or words? Nay, M. Carlile sayth, that our English (Translatours) in many places, detort the Scriptures from the right sense; and that, they haue corrupted, and depraued the sense, obscured the truth, deceived the ignorant. Which their confession, if it were not also acknowledged for truth by others; what need were there, after so many varieties of translations, that, with so much cost, care, and scandall to the Protestant cause, they must needs haue order, by publique authority, to coine a new translation of the Bible, different from all English translations, that haue bene before? the which also, when it commeth forth, will not be of infallible authority, more then the former: neyther can at least vnlearned men be infallibly assured, that it contayneth no materiall errour. For I would faine know, how they (who neyther haue the authentickall originall; or if they had, cannot read, and much lesse vnderstand, and compare the translation with it; neither doe admit infallible authority in the Church, to assure them) can be infallibly assured, that the translation doth not containe any substantiall errour?

*Broughton
Epistle to
the Lords
of the
Counsell.

Carlile in
his booke,
That Christ
went not
downe into
hell.*

To this M. VVhite answereth, that we know this infallibly, by the same meanes, wherby we know other articles of beliese: namely by the light of the doctrine translated: the testimony of the spirit, the ministry of the word: the rules of art: the knowledge of tongues; and such like. Heere is a fayre flourish of wordes: but answer me, (good M. VVhite) directly to the point. Are all of these ioyntly, or euery one seuerally, or onely some of these necessary, and sufficiently to breed in vs infallible assurance of an article of Fayth? All are not necessary. For els how shall poore vnlearned men do, who want rules of art, knowledge of tongues, and such like? Euery one seuerally is not sufficient. For neither knowledge of tongues, rules of art, nor the Protestant ministrie, are of themselues infallible,

and consequently cannot be of themselves, sufficient to breed such infallible assurance in vs, as is requisite in an article of Fayth.

Well then, it remayneth that *onely* some of these (to wit the light of doctrine translated, and the testimony of the spirit) are (even according to the ordinary course) the *onely* necessary, and of themselves, the sole sufficient *meanes* to breed this assurance: but this not. For then it would follow, that euery one, learned and vnlearned, that had the spirit of God, by the *onely* light of the doctrine it selfe, without any other help, should infallibly vnderstand the Greeke and Hebrue text, either read by themselves, or pronounced by a Minister; which is most false: and yet, that it followeth well, is apparent, because true doctrine shineth, as well, yea better (if M. VVhite say true) in the originall, then in the English Translations. VVee (sayth M. VVhite) know the diuine doctrine, to be one, and the same, immediatly in the originall; more obscurely in the translations; and God (as the same M. VVhite sayth) directeth the Children of light, by the holy Ghost, who openeth their harts, that they know his voice from all others: and that the light of his truth may shine vnto them.

VVhite
pag. 26.

pag. 27.

Now if the light of the diuine doctrine do shine, as well, and better in the Hebrue, and Greeke text, then in the English translations; and that all which be children of light, haue the eies of their hart so opened, as they can discern Gods voyce from all others: and that the light of his truth shineth vnto them, what need is there then of any other, either priuate, or publique *meanes*, to open their eies, to see this light, when the holy Ghost doth sufficiently open them? Or if he say, the holy Ghost doth not open them sufficiently, without other *meanes*: then the light of the doctrine, and the testimonie of the spirit are not the *onely* necessarie, and alone sufficient *meanes*, to assure vs, infallibly of any article of Faith; and namely, that this or that translation, contayneth no substantiall error, or corruption of sense. Therefore some other *meanes* must be assigned, sufficient to breed, in vs, infallible assurance, which it selfe cannot doe, vnles it selfe be, and be knowne, or at least may

may be knowne to be infallible in it selfe, and *infallibly* to open, and direct our eies to the seeing of the infallible truth; which fallible ministerie of men, fallible *rules* of art, and fallible knowledg of tongues, or such like, infallibly do not.

§. 2. *That Scripture alone is obscure.*

CONCERNING the second reason, about the obscurity of Scripture; it is to be vnderstood, that I do not speake of the obscurity of Scripture, as though I meant, that it could not by any *meanes* be vnderstood (as M. *VVotton* seemeth *VVhite* willing to misvnderstand me) neither do I charge the Scri- *pag. 74.*pture it selfe with any fault, or imperfection, when I say, it is obscure: but doe acknowledg rather, that it is the perfection of Scripture, the highnes, and Maiesty of the matter, and the strangenes of the stile, on the one side: & the weaknes, and ignorance, and sometimes perversnes of mens witts on the other side, which maketh it obscure. But whence-soeuer the cause of obscuritie proceedeth (which is impertinent to my purpose) the onely thing which I am to proue, is, that *de facto*, it is obscure: or at least not so easy, as the *rule*, and *meanes* (that should ordinarily breed infallible Faith in all sorts) ought to be. And this my second reason convinceth; it being most euident that Scripture alone is not so easy, neyther to vnlearned, nor learned men.

The which M. *VVhite* seemeth to graunt, when here-quireth so many other, euen outward *meanes*, and helps, be- *VVhite* sides the inward spirit, to the vnderstanding of the Scri- *pag. 25.*pture. Among which outward *meanes*, and helps, I in- *39. 36.*quire for one, which is on the one side infallible, and sufficient to breed infallible assurance: and on the other side so easy to be determinately knowne, and vnderstood of all sorts, as that all men may (grace supposed) ordinarily direct themselves in all matters of Faith, *onely* by diligent attending, and yielding assent vnto it. For such is that, which for the present I call the *rule* of Faith; or the *rule*, and *meanes*, by which all sorts may, without other *meanes*, (*ne detur processus in infinitum*) be sufficiently instructed, in all matters

matters of Faith. If *M. Wotton*, and *M. White* impertinently to this our purpose, will needs strive, to have the *Scripture* called (in some other sense) the *rule* of Faith; I will not strive with them, but doe freely graunt it may be so called: as good written lawes are, or may be called the *rule* of manners, in a Common wealth.

But as, besides good written lawes in a Common wealth, there are required ordinarily, both good vnwritten customes, and a good liuing Magistrate (hauing authority to propound, and interpret both written lawes, and vnwritten customes) without which, the written lawes *alone* were not a sufficient *rule*, and *meanes* to preserve good manners in a Common wealth, in regard the lawes cannot be so plaine, but that (considering the weakenes, ignorance, and perversity of men) they may, and would be misvnderstood, and wrested to a wrong sense; which inconuenience is remedied, partly by vnwritten customes which doe best interpret the written lawes, partly by the authority of the liuing Magistrate, who may by authority declare, which is the right sense; and may compell men to execute written lawes, according to that sense: Euen so, in the Church, besides the diuine infallible written *Scriptures*, there must be admitted some diuine infallible vnwritten traditions, and some allwayes liuing Magistrate (hauing infallible authoritie to propound, and expound the *Scriptures*) without which the written *Scriptures alone*, were not a sufficient *rule*, and *meanes* to preserve infallible Faith, in the Church, because the *Scriptures* are not so plaine, but that (considering the weakenes, ignorance, and perversenes of men) they may be, and (as experience ordinarily teacheth) are misvnderstood, and wrested to a wrong sense; which inconuenience, without miracle, cannot be remedied, vnles we admit vnwritten traditions, which are the best ordinary interpreters of *Scripture*: and some liuing Magistrate (hauing infallible authority) who may (when controuersies arise) infallibly declare, which is the right sense, and who by that authority, may compell men to take them in that sense.

M. VVotton, and M. VVhite both graunt the obscuritie of Scriptures, in some places: but they both affirme, that VVotton in somes other places, the Scripture is perspicuous & plaine, pag. 79. in so much, that M. VVotton sayth: Many places of Scripture are soeident, that a Child cannot mistake the meaning of them. And M. VVhite sayth (citing S. Chrysostome) euery man, of himselfe, by pag. 33. 36. reading may vnderstand.

To this I Reply; first, that although some places of Scripture be more playne, then others, and are, and may be called absolutely plaine; partely, for that they be set downe in proper, and not figuratiue speech: partely in that to them who haue once learned the true interpretation of the Church, they seeme so playne, as they need nothing, but reading, or hearing, to make them plaine: partly for that some places are so plaine, as they need nothing, to make them plainely vnderstood of a very child, but this generall rule, tould vs by the Church, that the words in such places are to be plainely vnderstood, as they sound, yet this notwithstanding, it doth not follow that the Scripture alone (euen in those most plaine places) is the rule, and meanes, which should instruct men in Faith: because, sith some places (seeming proper, and plaine) are not to be taken, as the words sound, but are often times to be vnderstood by a figure; what man, without some infallible meanes, besides seeming plainenesse of the words, can be infallibly assured, euen in most plaine places, that he vnderstandeth the right sense? especially, when the most plaine places, that are, may be, and ordinarily are (either by weaknes, ignorance, or peruersenes of men) wrested to a wrong sense, as we see that most plaine place where our Sauour pronounceth, *This is my body*, to be (by Caluinists) wrested to a figuratiue sense.

Besides, therefore, the bare letter of Scripture, though neuer so plaine, to haue infallible assurance of the sense, there is required some other infallible rule, and meanes, to assure vs when, and where the words seeming plaine, are to be vnderstood properly, as they sound: and when they are to be taken in a figuratiue, or improper sense. This, say I, is not

Vincent.
Lyr. cont.
hæres. c. 2.

to be learned sufficiently, in the bare letter of Scripture alone; but is to be learned of the Church according to that worthy saying of *Vincentius Lyrincensis*: because all men do not take the holy Scripture for the height of it, in one and the same sense: but diuers men interprete the sayings of it diuersly; in so much, that almost so many different senses may seeme possible to be drawne from it, as there are diuers men &c. therefore it is very necessarie, that the line of Propheticall, and Apostolicall interpretation, be directed according to the Rule of Ecclesiasticall and Catholike sense.

True it is, that by other probable meanes, viz. rules of art, knowledg of tongues, obseruation of circumstances, conference of places &c. one (but not euery lay-man, woman, and child, euen of M. Wotton, or M. Whites owne parish) may probably find out, when the words are, and when they are not to be vnderstood properly: but infallibly, in such sort, as to build therupon infallible assent of Faith, one cannot, without infallible interpretation, had, either immediatly by reuelatiō of the spirit (which is not ordinarily to be expected) or by infallible authoritie of the Church.

True it is also, that ordinarily Deuines hold it for a certaine rule, that words of Scripture are to be vnderstood properly, as they sound, vnles to auoyd some absurdity we be compelled, to interprete by a figure. But when such an absurdity occurreth, that ought to compell vs, to interprete plaine words of Scripture by a figure, and when not; although reason it selfe may probably know (which probable knowledg may suffice, for direction of manners) yet infallibly in such sort, as is required to the assent of Faith, reason alone, not assisted by Church-authority, cannot (at least alwaies) tell; sith many things may seeme absurd to our priuate sense and reason, which in truth are not absurd; as in the mysterie of the *Blessed Trinity* may plainly appeare: and contrariwise, many things may seeme in reason not absurd, which in true diuinitie are absurd, and most false.

§. 3. *That Scripture containeth not all points of Faith .*

CONCERNING my third reason, I wish the Reader to observe, that I doe not attribute any imperfection to the Scripture, when I proue, that it containeth not all points of Faith. For want of perfection in a thing, is not to be accounted an imperfection: vnlesse it can be shewed, that the perfection which wanteth, doth necessarilie pertaine to the nature of the thing, or at least is due, and ought to be in it, as my aduersaries will neuer be able to shew, that to containe all points of Faith, doth necessarily pertaine to the nature of Scripture: or is due, or ought to be in it.

This being noted, I need say little, in confirmation of this argument, as hauing vrged it sufficiently against M. VVotton, and M. VVhite, in the *Introduction*, in such sort, as they will neuer be able, sufficiently to answer it. Onely here, I will aske one question of M. VVhite, who telleth vs, that the Scripture manifesteth it selfe to be diuine, in regard *VVhite* the vertue, and power that sheweth it selfe, in euery line, and leaf of *pag. 43.* the Bible, proclaimeth it to be the word of the Eternall God: and the sheep of Christ discern the voyce, and light thereof, as men discern light from darkenesse &c. If this be so; how chaunceth it, that his illuminated Luther (whom doubtles M. VVhite will account one of the sheep of Christ) could not see, that S. Iames his Epistle was diuine Scripture, by the vertue and power, that sheweth it selfe in euery line, and leaf of it, no lesse then in other places of Scripture? Shall he be accounted illuminated or rather starke blind, that could not discern light from darkenes? And shall not M. VVhite also be accounted not so much blind, as braine-sicke, that fancies to himselfe such a light, to shine in euery leaf, and line of the Bible, that euery one, that is the sheep of Christ discerneth it no otherwise, then he that hath corporall eyesight, discerneth outward light from darkenes?

True it is, there is the vertue, and power of God in the Scripture; there is purity, and perfection of matter, ma-

iestie of speech, power ouer the conscience, certainty of Prophecies &c. but these do not shine like light, to our vnderstanding, till it be illuminated with the light of Faith, (as cuery one euen of the elect, is not at all times indued with Faith) nor then neyther, vnlesse those things be propounded duely, *mediate*, or *immediate*, by the authority of the Church; vpon which (being like a candlestick) the light of the Scripture must be set, or else it will not (according to the ordinary course of Gods prouidence) sufficiently shine, and appeare vnto vs, in such sort, as to giue infallible assurance, that it is the word of God.

It troubleth M. *Wotton*, and M. *White* both, that I say there be diuers substantiall points, which are not expressely let downe, and determined in Scripture, which they, being conuincd with euidence of the matter, cannot deny to be so; but, say they, this is not the question. But by their leaues, this was first the question, when their Grandfather *Luther* was so hoat to haue expresse Scripture, as that he would haue all expressed, euen in words. Afterwards indeed, when his fury cooled a little, he thought it sufficient, if all were expressed, though not in so many syllables, yet in sense. And now of late, our new Maisters (seing that this also cannot be defended) haue made the question, whether all be contayned in Scripture; that is, either expressely, or so as (without Church-authoritie, or Tradition) all necessary points of doctrine may be necessarily, evidently, or by good consequence deduced out of that, which is expressed in Scripture. In which sense also, they will be neuer able to shew, that all points, and namey those which I mentioned in my third argument, are contayned in *onely* Scripture: but must be forced to run to Tradition, and Church-authority, if they will haue sufficient assurance of them.

About the place of *S. Augustine lib. de utilit. credend. c. 4.* M. *Wotton* wrangleth, when he telleth vs a tale of the *Manichees*, and saith, that this case, and that was not the same; I graunt there was some difference, but it sufficeth, that the proportion houldeth good in this, that as *S. Augustine* would learne nothing, as concerning *Christ*, but of those,

by

Wotton
pag. 89.

White
pag. 46.

See *Gretz*.
in defens.
Bellar. tom
1. in 1. 4. de
Verbo Dei
non scripto
cap. 3.

See *Intro-*
duct. q. 2.

Wotton
pag. 93.

by whome he learned to belieue Christ: so we, by *S. Augustine* example, should not, concerning diuine Scriptures, learne any thing (and consequently not the interpretation of Scripture, which is a most important thing) but of those to wit, the Pastours of our Church, by whome we learne to belieue Scripture; especially, considering that we know the authority of our Pastours to be *infallible*, and to stretch it self, not only to that particuler truth of the Scripture, but to all truth; as I haue shewed in the *Introduction*. Which *infallible* authority, since *M. VVottons* Church neyther doth, nor hath reason to claime to it selfe, he must not meruaile, if we perswade men, borne, and brought vp vnder it, to seeke for better assurance, both concerning Scripture, and the right interpretation therof, then can be giuen by it. And against all reason did his Protestant Forefathers reuolt from our Church, in the interpretation of Scripture, by which only they learned to belieue, that there was any diuine Scripture at all; yea meruaile it is, how they could perswade themselves, that the Scriptures theselues (which they cannot deny to haue bene receaued, only from our Church) could be the pure, & vncorrupted word of God, when they did perswade theselues, that this our Church (which only had the keeping of those Scriptures) had for so many hundred yeares degenerated, being become (as they blasphemously slander it) the *whore of Babylon*, the *Seat of Antichrist* &c. frō which who could expect to receiue the pure vncorrupted word of Christ?

Concerning those authorities of *S. Augustine*, *S. Basil*, and *S. Epiphanius* which I cite, *M. VVotton* would shift them off, eyther by denying the worke to be theirs, as he denyeth the booke *de Spiritu sancto* to be *S. Basils*, contrary to *S. Hierome*, who accounteth it his: or elle, by saying they speake onely of Cerimonies, or matter of fact, or phrases of speech, as he affirmeth *S. Augustine*, and *S. Basil* to meane: or if of doctrine, that the point is not necessarie to saluation; as he saith of *Epiphanius*, in the point of prayer for the dead. But first, for *S. Basil*, although *M. VVotton* deny, that he speaketh a word of matters of doctrine, he expressely hath the word *dogmata*, which whether it signify matter of doctrine, or no,

the learned know, and the vnlearned may belieue that it doth. Now for S. *Augustine*, although he speake expressely of a particuler matter of fact, of not rebaptizing Heretikes: yet doth it (as all such like) include, or suppose matter of doctrine, concerning the lawfulness, or vnlawfulness thereof; of which doctrine, it is certaine that we haue no more written, then of the fact it selfe.

Lastly, that which he saith to *Epiphanius*, that the point, to wit *Prayer for the dead*, is not a point necessary to be believed to saluation: let him remember, what I haue shewed in the *Introduction* q. 1. & *cap. 4.* of the Treatise it selfe, that there is not any point of *Christian Faith*, but one way or other, it is necessary to be believed to saluation: and that, although it be not necessary to be actually, and expressely known at all times, & by all persons: yet it is alwayes necessary to be believed *implicite*, in such sort, that it neuer should be rashly, much lesse obstinately denied, or doubted of: & at least, at somtimes, especially when the contrary heresie is abroach (as now adayes it is) it is necessary, that it be actually knowne, and expressely believed, by the Pastours of the Church: and also of so many of the people, as liuing in places infected with the contrary heresie, had need to know the truth, to preserue themselves and others, from erring in that point of Faith.

§. 4. *That Scripture is profitable, but not alone sufficient to instruct men in Faith.*

TO my Answer of the Protestant Obiection, wheras I say, the Apostle affirming the Scripture to be profitable, doth not auouch the *alone* sufficiency of it. Wheras also secondly I say, it is rather profitable, in that it comendeth the authoritie of the Church, which is sufficient: M. *White* replyeth against the first part of this my Answer; that when the Apostle saith, the Scripture is profitable &c. he meaneth, that it is so profitable, that a man by vsing it, may be made perfect to euey worke; and therupon thus he reasoneth: we do not say, *Scripture is profitable*, Ergo, *sufficient*: but it is profitable to euey

every thing, Ergo, *sufficient*. I answered, that this consequence is not good: *Piety* is by *S. Paul* said to be profitable to every thing; doth it therefore follow, that it is sufficient, in such sort, that there need no other help, or meanes to be ioyned with it, to attayne whatsoeuer thing?

M. VVotton, & *M. VVhite* both seeme to reason more strongly, yet weakely inough to this effect. That is sufficient which is able to make a man wise to saluation, and which is profitable (taking the word *profitable*, as expounded by the word *able*) to make one absolute, and perfect &c. But the Apostle affirmeth Scripture to be able, & profitable to the foresaid purposes. Ergo. To this I answered, that if they had put into the argument, the word *alone* (of which all the question is) it would more plainly appeare, how it proueth nothing. Secondly I might say, that the Apostle speaketh of the old Testament, as *M. VVotton* graunteth, yea of every parcell thereof, as the word *omnis* signifieth: yet I hope, that neither *M. VVotton*, nor *M. VVhite* will say that now the old Testament, without the new, and much lesse every parcell of the old, is of it selfe alone sufficient for all the foresaid purposes. For if so, what need werethere of the new Testament, or of the other partes, besides any one parcell of the old? Thirdly, I say, that the word *profitable*, is not to be expounded by the word *able*; and if it were, the word *able* doth not signify, that the Scripture is so able, as to worke that effect, without any other meanes, or helpes concurring with it; but, at the most, doth import a great degree of profitableness. Or if it import sufficiency, it is not meant that *alone* sufficiency, of which our question is, but at the most sufficiency, *in suo genere*, in a certaine limited kind, to wit, of written Scripture.

Against the second part of my answer, first *M. VVhite* sayth he had a corrupt copie of my Treatise: or els himselfe, his writer, or printer corrupteth euen my wordes, & sense. For I do not say (as he maketh me) the Scripture is sufficient, because &c. But I say only that it is profitable, the rather because it commendeth the authority of the Church. By which corruption, he maketh himselfe matter to worke
vpon

VVotton
pag. 97.

vpon: but very idly, most of his obiections being overthrowne, *onely* by reading my words aright, as I set them downe. His chiefe obiection is this. The Scriptures are able to make the man of God perfect; that is, the Pastour, the Pope, Councell, and all: but it cannot send these to the Church; because these be the Church. I answered that it sendeth euen these also to the Church. First, in that it sendeth them to the interpretation of Councells, and Fathers of the ancient Church. Secondly, it sendeth them, as they are private men, needing instruction to themselves, as authorized Pastours, who by the assistance of Gods spirit, shalbe enabled, as need shall require, for their owne, and other mens instruction, to define rightly, which is the right doctrine of Faith, in any point, wherein Controuersie shall arise.

The answer of his other obiections may without difficulty be gathered out of that which heere I haue said already, & which I am after to say, when I do shew how Church authority is proued out of Scripture. Whence followeth not, that other places of Scripture, either are superfluous, or not to be accounted part of the rule, or that Church doctrine is to be opposed to Scripture, or to be accounted humane Traditions, or doctrine of men. The sentences of Fathers, and others, which *M. White* bringeth, to proue alone sufficiency of Scripture, either proue nothing against me, to wit, being explicated, that the Scriptures, with other meanes provided by God, namely the authority of the Church, are able to instruct vs: or else they proue against him, and his fellow *M. Wotton*, as well as against me, if the Fathers words be taken without limitation, that the Scriptures *alone*, without any meanes ioyned to them, are able to instruct vs in all things. And it is meruaile, that these men haue so little iudgment, to alleage such authorities, which make no more against Church-authority, required by me, then against Church-ministerie, which is required by themselves, as the ordinary meanes to instruct men in Faith.

Concerning the eight Chapter.

M. VVottons, and M. V Whites *Answer, with a Reply.*

BOTH the Ministers graunt the principall Conclusion of this Chapter: neither do they deny some of my proofs to be good, which is as much as I need require. M. VVotton maketh himselfe worke, by noting how by naturall wit, one may find out a truth, on which he may build beliefe; but vnlesse he will defend, that this iudgment of wit, by which he findeth out the truth, is, without other helps, a *meanes sufficient*, to rely vpon, for *infallible* assurance of Faith, he saith nothing to the purpose. It is not inough to breed *infallible* beliefe in a man, that the truth which is found, be in it selfe *infallible*, vnlesse by some *infallible meanes*, we be assured, that it is a truth in it selfe *infallible*. To vse a familiar example. A knowne liar may find out, and tell some times a truth, and the same truth, that is told by one of *infallible* credit: yet if I haue no other *meanes* to make me assent or belieue, but the truth, in it selfe, being otherwise vnknowne to me, and the Lyars word, which doth tell it me, although the truth in it selfe be most *infallible*, yet I am not bound, nor cannot belieue it, by firme *infallible* beliefe, as I should, if he that did tell me, were knowne to be of *infallible* credit.

M. VVotton may perhaps say, that like as the Lyars word may moue a man to consider, and examine the matter, and if, vpon triall, he find it true, then he may belieue it: Euen so, when ones owne, or another mans naturall wit, sheweth this, or that to be contayned in Scripture, although one do not belieue infallibly, vpon confidence of his owne wit, or another mans word, because euery man is a Lyar: yet this may moue vs, to examine the truth scene, or shewed in Scripture: and if vpon triall, we find it a truth, and truely contayned in Scripture, then we assent vnto it, as an Article of Faith. To this I say first, that by this expli-

cation, one may see, what Reuerend respect that is, which *M. Wotton*, and his fellowes beare to the ancient Fathers, or to the Vniuersall Church, when they shall say, they are moued with their authority, to examine the truth of that they say; and if they find it conformable to Scripture to yield vnto it, sith they may be moued to do the same, as much by their owne wit, or by a Lyars word. Secondly I aske how, or by what rule, or meanes, must the truth scene, or shewed in Scripture, by naturall wit, be examined, and tryed, before one assent vnto it, as an article of Faith? Not first by a second iudgment of naturall wit; for this second iudgment of wit, being naturall, humane & fallible, must be subiect vnto a new tryall; and if this tryall still be to be made by a third, and fourth &c. iudgment of naturall wit and learning (*dabitur processus in infinitum*) there will neuer be an end of making these examinations and tryalls.

Not secondly by the same place of Scripture, in which naturall wit did first see, and out of which it did shew the truth, which is to be tryed. For the words of that same place of Scripture, remaine still the same they were, when naturall wit, and learning did first looke vpon them; and doe not more cleerely tell vs, whether we iudge right, or noe, then they did at first. And although by considering circumstances, conferring of the place with other places, naturall wit may make a new iudgment, in such sort, as may seeme to it most likely in naturall reason; yet if we haue no other *infallible meanes* to rest vpon, besides naturall wit, and learning, and the words of Scripture, this second, third, fourth, and fifth iudgment, which we shall make, after often consideration of the same, or other places of Scripture, is still naturall, and fallible; and consequently such, as in *infinitum*, or without end, will require a new triall, as I sayd before. And no more reason that one should be bound to belieue that, as an article of Faith, which naturall reason iudgeth to be the true sense of Scripture, after the sixt, or seuenth time of triall, then after the first or second time, as also there is no more reason, why that which one man iudgeth to be the true sense, should be, by himselfe, accounted an
article

[*Naturall wit & learning, not the Rule & meanes.*] 195
article of Faith, rather then that, which is quite contradi-
ctorie, if (as often it hapneth) it be iudged to be the truth,
by another as learned, and of as good wit, and hauing vsed
as much diligence in examining it by Scripture as the
former.

Nor thirdly by priuate spirit, as *priuate* is opposed to
the common spirit of the Vniuersall, or Catholike Church.
First, because since the true spirit of God is but one, and is
certainly knowne, to teach the vniuersall Church all truth
(as shalbe shewed hereafter) that spirit, which any priuate
man (opposing himselfe against the Church) shall pretend
to haue, cannot be a good rule, by which the sense of Scri-
pture should be tryed. Secondly priuat spirit is at least vn-
certaine, whether it be of God, or no; and consequently
it selfe had need be well tryed, before it be made the touch-
stone, to try which is, and which is not true interpretation
of Scripture. Neyther can it be tried by Scripture interpre-
ted by priuate spirit, in regard this is a most vncertaine way,
and is to runne the round, as in the *Introduction* I shewed. It re-
maineth therefore, that naturall wit and learning is neither 6. *Introd. q.*
the rule of Faith, as my Aduersaries graunt; nether is it a
sufficient meanes, to find out of Scripture, what is to be belie-
ued by Faith.

M. *VVotton* excepteth against that text, which I bring *pag. 102.*
out of S. Paul: *Quis cognouit sensum Domini*: and sayth that S.
Paul did not thinke in that place of the sense of Scripture,
where to I apply it. Perhaps M. *VVotton* is priuy to S. *Pauls*
thoughts. I wish him to remember S. *Augustines* rule, which
I haue spoken of before, and not to condemne one sense, be-
cause he can bring, as he thinketh a better. Besides, he
must vnderstand, that I doe not bring this place, as a direct
prooffe, according to the primarie litterall sense, but onely
per accommodationem I doe apply it, to explicate my present
purpose, as he might haue perceaued, in that I do not say, *for*
S. Paul saith, but, *for as S. Paul saith &c.* which adding of the
word (*as*) signifieth that I meant not to bring it as a direct
prooffe according to the primary sense.

Concerning the ninth Chapter.

M. VVotton, and M. VWhites Answer, with a Reply.

VVotton
pag. 110.VWhite
pag. 62.Introdu-
tion. q. 6.VWhite
pag. 59.

pag. 60.

MAISTER VVotton and M. VWhite both seeme to disclaime from immediate teaching of priuate spirit, and consequently seeme to graunt the substance of the conclusion of this Chapter, in such sense, as it was principally intended by me: yet whensoever they be vrged to tell, how they infallibly know, that there is any Scripture at all, and that these, and no other books be Canonickall Scripture, and that this, or that is the true interpretation, and sense of this, or that text of holy Scripture, vpon which questions well resolved, the whole frame of their Faith doth depend; after alleading other reasons, drawne from rules of art, and knowledge of tongues &c. which they know to be fallible: they must be forced finally to fly, for *infallible* assurance, either to the immediate teaching of their priuate spirit, or els to run the round, betwixt Scripture, and *priuate spirit*, in such sort as I shewed in the *Introduction*. And hence it seemeth to proceed, that they both thought fit to make answer to my reasons, which they needed not to haue done, if the Conclusion of this Chapter, had no wayes bene contrarie to their doctrine.

M. white, before he begin to answer my reasons, distinguisheth a double meaning of the word *priuate*, which I put in my Conclusion, and sayth, that if I meant it, as it is opposed (o strange opposition!) to *diuine* and *spirituall*, I sayd well: but vsing it, as we Catholikes do, as it is opposed to *common*, he sayth, that a priuate man may so be assisted with the holy Ghost, that he may interpret Scripture truely, and *infallibly*, against a companie, as bigge as the *Roman Church*. I do not denie, but that a priuate man, supposing he were indeed assisted by the holy Ghost, might interpret Scripture truely, and *infallibly*, against a companie,

as bigge as the *Roman Church*, supposing this companie were not so assisted . But herein consisteth the chiefe point of the question , whether it be to be thought , that the holy Ghost doth indeed , or not assist one , or some few private men , who presuming that they are so assisted , do interpret the holy Scripture , in such sense , as is contrarie to the sense of the holy Catholike , or vniuersall Christian Church (whether it be *Roman*, or not , I doe not now dispute , this we shall see hereafter) which (as I shall proue) is vndoubtedly knowne , by the promises of Christ , to haue the assistance of the holy Ghost .

This being the point in question , my conclusion in this Chapter is , that no private man , pretending neuer so much to be spirituall , or specially inspired , is to be thought indeed inspired by the holy Ghost , when he interpreteth Scripture (as *Luther* and his like did) in a sense contrarie to the ynanime interpretation of the precedent , and then living Pastours of the Catholike Church , and consequently it is not to be thought , that the private spirit of such a man , is to be followed in interpretation of Scripture , or otherwise , as the *rule of Faith* , or as a sufficient *infallible meanes* , to lead men , and to direct them in the knowledg of matters , which are to be believed by Faith . Now this being the sense of my Conclusion , let vs heare how my aduersaries will answere my proofes .

To my first prooffe out of *S. Paul*, *M. VVotton* sayth, that *S. Paul* sayth onely, that he is to be accursed, that preacheth *VVotton* against that doctrine , which the *Galathians* had receiued : *p. 106. 107.* and not that he should in like manner be accursed, that preached against whatsoever doctrine, which is receiued by the Catholike Church . To this answere I reply, first , that like as it was not lawfull to preach , in any point contrarie to that which was in *S. Pauls* time preached to the *Galathians*, and receiued by them : so neither is it lawfull to preach any point of doctrine, contrarie to that which is preached, and receyued, by the true Catholike Church , at this time . This *Vincent.* to be a good consequence we may gather out of *Vincentius* *Lyria. cō-* *tra haerē.* *Lyriaensis*, who , among other things , vrgeth that if this , *c. 13. & 14.*

which *S. Paul* sayth, were onely commaunded to the *Galatians*, and not to men now; then the other Commaundement of *S. Paul* set downe in that Epistle, in these words *VValke in spirit*, pertaineth onely to the *Galatians*, and not to men now; which to belieue if it be impious, then it necessarily followeth, that, as the commaundement, *VValke in spirit*, is to be obserued in all ages: so the other of not altering the Faith receyued, is to be obserued in all ages.

Secondly, either the *Galatians* had then receaued the whole corps of Christian Faith, and euery particuler expresse truth therof: or onely part. If the whole; then (sith the same Faith was not to dye with the *Galatians*, but was, and euer shalbe preserued entire, in the succeding Catholike Church; partly in the written Scriptures: partly in the hartes of the faithfull, or in vnwritten Traditions) it followeth by good consequence, that like as he that preacheth contrary, to that the *Galatians* receiued, is by *S. Paul*'s iudgment, to be accursed: euen so he, that preacheth against the doctrine receiued by the Catholike Church, is also to be accursed. If only part of Christian doctrine (as perhaps *M. VVotton* will say some fundamentall points) was then receiued by the *Galatians*; yet the argument is still good. For although these be more necessary to be expressely knowne of all sorts then other points; yet the reason why *S. Paul* saith that he that preached against those points, should be accursed, was doubtles chiefly, because he preached against that truth which is reuealed by God; which vnlesse inuincible ignorance excuse (as ordinarily it cannot excuse such hereticall presumptuous preachers) is a notable and damnable iniury, as being in effect to giue the lye to God. The which reason holdeth, as well in points, which *M. VVotton* calleth not fundamentall, as in those which he calleth fundamentall. For since they were as well reuealed by God, as these, which he calleth fundamentall; he that preacheth against any one, euen the least point of Faith, which, as being receiued for such by the Catholike Church, he knoweth, or ought to know to be reuealed by God: he I say, doth a notable iniury, as in effect, giuing the lye to God; and consequently is worthy to be

be accursed by the forsaide rule of S. Paul: out of which the *Vincent.*
 fornamed *Vincentius Lyrinensis* cōcludeth worthily thus: To an- *Lyr. cont.*
 nouce any thing to Catholike Christians, besides (or contrary to) that *heres. c. 14*
 which they haue receiued, neuer was lawfull, in no place is lawfull, neuer
 shalbe lawfull: & to anathematize those that do annouce any thing besides
 (or contrary to) that which was once receiued, neuer was, in no place
 is, neuer shalbe vnlawfull. VVhich being so (saith the same *Vincenti-*
us) is there any of so great boldnes, that will announce any thing besides
 (or contrary to) that which is announced in the Church? When M.
VVotton can shew sufficiently, that the Pope, and Councell,
 or the Pope, as Pope, doth teach against doctrine receiued,
 either by the *Galathians*, or the Vniuersall visible succeeding
 Church, of this, or any one age, as we can shew that his
 Grandfather *Luther* did; we shall yield that they deserue to
 be accursed, and will not follow their definition, as a rule of
 Faith; as we would haue him yield, that *Luther* (or any that
 shall do as he did) deserueth to be accursed, and not follo-
 wed, as he is by many, in matters of Faith. But because it
 neuer can be proued, nor indeed can euer happen (Gods spi-
 rit so protecting, for the good of the vniuersall Church) that
 the Pope, and Councell, or the Pope, as Pope, *authoritatiuely*
 defining, in a Controuersie of Faith, shall preach against the
 doctrine of Faith, once generally receaued by the Church:
 therefore we neuer need feare any such accursing to light v-
 pon them; neither need we feare to conforme our iudgment
 to their definition, as to a good rule and meanes ordayned
 by God, for our direction in doctrine of Faith.

Concerning my second reason, omitting first M. *VVot-*
tons charging me with seeming to haue a greater stomake a- *VVotton*
 gainst Scripture, then against naturall wit, or priuate spi- *pag. 110.*
 rit; when as he might see, by my manner of saying, that
 Scripture *alone* is not the rule; I do not deny it to be one
 rule, or one part of the rule; which priuiledge I do abso-
 lutely deny to naturall wit, and to priuate spirit, taking *VVbite*
 them precisely, as the one is naturall, the other priuate: o- *pag. 61.*
 mitting secondly, that which M. *VVbite* impertinently saith,
 vpon supposalls, that a priuate man were indeed knowne
 to haue the spirit of God: and that the company against
 which

which he opposeth, were knowne not to haue that spirit, which, as I noted in the beginning, is not the point of our question.

To the reason alledged by me, and namely to that point of it, wherein I say, that a priuate man, who presuming to be inspired by the spirit, doth oppose himselfe against the Church, neither can know himselfe, or can assure others, that his spirit is infallible; M. VVhite answereth, denying this to be true. For, sayth he, the Scripture is a light, and knowne by the sonnes of light, and by it they may be assured. Now they that be thus assured are infallibly sure they be taught by the holy Ghost, for all Scripture is inspired of God, and containeth the teaching of the holy Ghost. To this I reply, asking how, in particuler, Luther (for example) could by Scripture assure himselfe, or others, that he was taught by the spirit of God? It seemeth by M. VVhites answer, that this assurance came by this, or the like Syllogisme.

VVhatsoever is taught by Scripture, is infallibly taught by the spirit of God.

But I (Luther) am taught by Scripture this, and that point: viz. that I am iustified by onely Faith &c.

Ergo, I (Luther) am infallibly sure, and may assure others, that in these points of doctrine, although contrary to the doctrine of the vniuersall visible Church, I am taught by the spirit of God.

But who seeth not the weakenes of this prooffe; when all the certainty therof is finally resolved into Luthers owne priuat and particuler iudgment, in his owne case, which cannot be proued to be infallible, by saying, he was assisted in his iudgment, by the spirit of God, but by begging the question, and supposing that which is the point, that needeth most prooffe, to wit, that he is in those points, taught by the Scripture, or that he is assisted by the spirit, to interpret aright. He iudged so. It is true, but his iudgment is fallible, and is so much the more to be suspected to be false, by how much he did prize, and ouerweene his owne iudgment in his owne cause; when with intollerable pride he preferred it so contemptuously before the iudgment

[The doctrine of the Apostles was the Rule & means.] 201

ment of a thousand *Augustines*, & *Cyprians*, and of other most worthy and learned Doctours of the Catholike Church.

But, saith *M. VVhite*, Scripture promiset, that euery doctrine is of God, which consenteth to it, and this consent a man may know infallibly, or else in vaine had the *Bœreans* searched &c. I answered, that I do not deny, but a man may know doctrine to consent to Scripture, but I aske how he may know this by onely Scripture interpreted by ones owne iudgment or priuate spirit? *VVhite* I hope I haue shewed the contrarie, neyther will *M. VVhite* be euer able to proue, that the *Bœreans* had infallible certainty onely by Scripture interpreted by their owne priuate iudgment: or that the Prophet sent any for infallible certainty, to the law and testimonie expounded onely by priuate iudgment: or that *S. Luke*, or *S. Paul* whom he alledgeth meant that men should haue infallible assurance, by onely Scripture interpreted by priuate iudgment or spirit.

Yet (sayth *M. VVhite*) the Papists cannot deny, but there is a heauenly light &c. It is true, that Catholikes graunt inward testimonie of the spirit, to giue infallible assurance. But what spirit is that, which they thinke giueth this infallible assurance? Not priuate spirit, but the spirit, which is common to the Church, the spirit which inclineth men to humility, order, and vnity, as in the Introduction I haue shewed. To whom also do they thinke infallible assurance to be giuen by the spirit? Not to euery one, that presuming himselfe to be elect, and to haue the spirit, shall rush without reuerence into the sacred text, expounding it as he listeth, or as it shalbe suggested, by priuate spirit: but to such as with order, humility, and respect of vnity, read, and interpret Scripture, as they learne it to be interpreted by the infallible authority of the Pastours of Gods Church. Those that do otherwise, though they may seeme to themselves to be infallibly sure; yet indeed they are not, as not hauing any substantiall ground to assure them, which may not in like manner, and with as probable colour, be alleaged by others, whome (although perswading themselves to be infallibly sure) *M. VVhite* himselfe will graunt to be deceiued in this their perswasion. *M. VVhite* saith, that his

VWhite
pag. 62.
& 63.

private men be assured by Scripture. So say they. *M. VWhite* saith, his men haue the witnesse of the holy Ghost. So say they. *M. VWhite* saith his men were taught by the Pastours of the true Church. This he saith indeed, and so (if they would be impudēt) they might say. But wheras *M. VWhite* saith, that his private men (let *Luther* & *Cal.* be exāples) were taught by the Pastours; if he meane they were taught by the Pastours, those special points, wherin they dissent frō vs, it is meruaile that euen his owne blacke face blusseth not to vtter such a shamelesse vntruth. Let *M. VWhite* name, if he can, what Pastours those were, that taught *Lut.* & *Cal.* these new doctrines vnlesse he will allow the Diuel to be a Pastour, whome *Lut.* cōfesseth to haue taught him his doctrine against the Masse.

Wheras I obiect that Sectaries, and the Diuell himselfe do alleage words of Scripture; *M. VWhite* graunteth it, but (saith he) either they alleage not true Scripture, or not truly applied: as also they alleage the authority of the Church; but either not the true Church, or the true Church, not truly. *Testimonium hoc verum est.* This which *M. VWhite* graunteth is the very truth, and wanteth nothing, but that he apply it to his private men *Luther*, and *Caluin*, and to his owne selfe. Partiality will not suffer him to apply it thus; but there is no reason, that he should be iudge. It is more fit that the iudgment of this matter be left to the Catholike Church, which he cōfesseth to be taught of God.

VWhite
pag. 63.

Concerning the tenth Chapter.

M. Wottons, and M. Whites Answer, with a Reply.



Faith.

OTH my Aduersaries make maine opposition against the Conclusion of this Chapter. One reason wherof is, that they do not, or will not rightly vnderstād what I meane, when heere I say, the doctrine of the Church is the rule of

Note therefore first, wheras the name **CHVRCH** may

[*How the doctrine of the Church is the Rule of Faith.*] 203
may be taken severall wayes, according to that which I noted in the *Introduction*: whereas also in every one of those senses it may be taken, either as it is generally in all ages, or as it is particularly in this or that determinate age; my Adversaries omitting all other senses, principally vnderstand me to meane, by the name C H V R C H, the Pope, or Pastours of this present age; whereas in this Chapter, I do not, at least *ex professo*, or primarily intend to speake of the Church in this sense; but rather do speake of the Church, in a more generall, indefinite, and indeterminate sense, as it signifieth one, or other company of men liuing, eyther in all ages, or in one, or other age; who in one, or other sense may be called the C H V R C H, the doctrine wherof, say I, is the rule, and meanes ordayned by God, to instruct all sorts of men in all matters of Faith. Introduct. q. 4.

Note secondly, that by doctrine of the Church, I do not vnderstand any Fryars dreames, as M. VVhite dreameth, nor humane Traditions, especially opposite to Scriptures; but diuine doctrine, including therein both the written diuine Scriptures, and the vnwritten diuine Traditions, and the true diuine interpretation of them both, as by word, writing, signes, or otherwise it is, or may be propounded, and deliuered to vs, by the authority of the Church. All which (although it may worthily be called *diuine* doctrine, as being first reuealed by God) heere I call Church-doctrine, because as it was first reuealed, & committed to the keeping of Prophets, and Apostles, who in their time were chiefe, and principall members of the *Militant* Church: so by Gods ordinance, it was to be propounded, and deliuered to other men, by the same Prophets, Apostles, and others their successours as they are Doctours, and Pastours, of the same Church. VVhite pag. 3.

Note thirdly, that by the *rule* of Faith, I meane such a rule, as is also a sufficient outward meanes, ordayned and set apart by God, to instruct all sorts of men, in all points of Faith, which consequently must haue those three conditions, or properties of the *rule* set downe, and declared in the sixth Chapter: viz. that it must be *infallible*, *easy* to be vnderstood

derstood of all sorts, and *Vniuersall*, or such as may sufficiently resolve one, in all points of Faith.

Note fourthly, that when I say the doctrine of the Church is the *rule* of Faith; I doe not vnderstand, that the doctrine as seuered from the Church or the Church as deuied from the doctrine, is the *rule* of Faith; but that the doctrine as deliuered by the Church, or the Church as deliue-
ring doctrine, is that *rule*, and *meanes* which God hath ordayned to instruct men in Faith.

Note fifthly, that to proue the doctrine of the Church to be the *rule* of Faith, in such sort, as now I haue sayd, it might suffice for this Chapter, that it be shewed, that, at least once, or in one age, there were one, or other company of liuing men in one, or other sense, called the Church, who were ordayned by God, and set a part, to instruct all sorts of men, in all points of Faith; being, for that purpose, in their doctrine, and teaching, furnished with these three conditions, which are requisite in the *rule* of Faith: for this being shewed in this Chapter, I shall more easily shew, in the next, that the same is to be sayd of some, or other companie, continuing in all ages. In this Chapter therefore, I chiefly vndertake to proue, that *once*, or in *one* age, there was a company of liuing men, who, in one sense may be called the Church, whom God specially appointed, as a *meanes* sufficient (*quantum ex se*) to instruct all men, in all matters of Faith, being, for that purpose, furnished with the three conditions, or properties of the *rule* of Faith.

This being proued, my aduersaries may see how much they mistake, when they thinke me to meane in this Chapter, by the name *Church*, onely the Pope, or onely the present Pastours of the Church; when as rather I meant to include these *onely* secundarily, meaning here by the name *Church* principally the Apostles themselves who for the time they liued on earth, were principall Doctours and Pastours of the Church, being by me therefore tearmed the Church, which, I sayd, is the *rule* of Faith; not taking the verbe (*is*) so strictly, as *onely* limited to this present time, but either indefinitely, abstracting from all time; or *per amphibolionem*,
as

White
pag. 67.

Wotton
pag. 123.

[*How the doctrine of the Church is the Rule of Faith.*] 205
as it may extend it selfe to the by-past, as well as to the
present time. This to be my meaning, my aduersaries might
haue perceaued, by the texts of Scripture, which I bring,
for the prooffe of my Conclusion. For those texts are by me
here applied, as they were by our Sauour spoken and
meant, to wit principally to the Apostles, being the primi-
tiue Pastours, and principall members of the Church: and
are *onely* secundarily, or by consequence applied to other
Pastours, succeeding in their places. Now taking my Con-
clusion, in this chiefly intended sense, it cannot be denied
to be true, neither can the reason, by which I proue it, with
any reason be denied to be good.

§. 1. *That the doctrine of the Apostles was for their
life time the Rule and meanes.*

FIRST I say that my Conclusion being vnderstood, as in
this Chapter I principally meant it, cannot be denied
to be true. For it cannot be denied, but that the doctrine,
as deliuered by the Apostles themselues, being for the time
they liued, the Church, in such sense as here I take the name
Church; was such a rule, and meanes, as heere we seeke for. For
first, it is knowne to be *infallible* (which is the first property
of the rule) in regard God, who neither can of himselfe teach
false: nor can be authour of false teaching, or false beliefe,
hath taught them this doctrine, and bidden them teach it;
and hath bound others to belieue their teaching, as after shall
appeare. Secondly, it was *easy* to be vnderstood (which is
the second property) in regard the Apostles, being liuing
men could so accommodate their teaching, either by words,
signes &c. to the capacity of all sorts, that all sorts, learned,
and vnlearned, which were not hindered with naturall
impediments of infancy, madnes &c. might, with ordi-
nary attention, vnderstand determinately the true sense,
and meaning of their teaching. And if any doubt did arise,
either through weakenes, ignorance, or perversity of men,
they, by explicating their mind more plainly, could so in-
struct the ignorant, and conuince the peruerse, that all

doubt about the sense, & meaning of their teaching might be taken away, as need should require, for necessary instruction of euery one in particuler, and to preserue vnity and peace, among the faithfull in generall.

Thirdly, it was *Vniuersall* (which is the third property) in regard this company was taught, and had cōmission to teach all, without exception; and others were warranted, commaunded, and by threats in a sort compelled to heare & obey their teaching, not *only* in some one, or few, but in all points of reuealed truth; and this absolutely, without limiting those that were to teach to *only* Scripture; and without inioyning a condition to the hearers, to examine their doctrine by the Scripture. Since therefore these three conditions, requisite in the *rule* of Faith, are found in the doctrine and teaching of the Apostles, who (being in one true sense, called the Church) were set a part, and specially appointed by God, to instruct men in Faith; it cannot be denied, but that the diuine doctrine, as deliuered by them, in their life time, either by word or writing, was the *rule*, and *meanes*, which God ordayned to instruct men in Faith.

Secondly I say, that my reason cannot be denied to be good: for although my Aduersaries make many exceptions against it, so far forth as in a secondary sense, they see or feare it to proue *Infallibilitie*, in the doctrine of the Pope, and Pastours of the present Church (the which exceptions I shall examine in their due places:) yet I hope they will not be so impious, as to deny it to proue *infallibilitie*, in the doctrine and teaching of the Apostles. For what Christian hearing our Sauour to giue commission, and charge to his Apostles, to teach all men, and presently after, promising to them his owne presence (of purpose doubtlesse not only to protect, but also to direct them, in performing this their office) promising also the assistance of the holy Ghost, of purpose to teach them all truth (at least necessary for performance of this their office) hearing him also to warrant all men, to heare euen the 72. Disciples, and therefore *à fortiori* these his Apostles; hearing also the same our Sauour to commaund men, to do in all things, according to the sayings of the

Matth. 28.
v. 19.

Ioan. 14.
v. 26.

Ioan. 16.
v. 13.

Luc. 10. v.
16.

Matth. 23.
v. 2.

[*Doctrine of the Past. of the Church the Rule & means.*] 207
 the very Scribes and Pharisees, as sitting on *Moyse's* Chaire,
 that is, as by authority deliivering, and expounding *Moyse's*
 Law, and consequently *a fortiori* insinuating the like com-
 mandement, obliging men to do in all things, according
 to the saying of these his Apostles, as by authority deliue-
 ring, and expounding his, to wit, the Christian Law: hea- *Matth. 18.*
 ring lastly the same our Sauour greatly threaten those, who *v. 17.*
 contemne, or do not heare, and obey the voice of these his
 Apostles, being his Church, euen in matters of fact, and
 therefore *a fortiori*, in matters of Faith: what Christian (I say)
 hearing all this, can without impiety deny, or doubt, but
 that by the foresaid promises, commission, warrant, com-
 mandement, & threat, *infallibilitie* is well proued to be in
 the doctrine of the Apostles? Taking therefore my Conclu-
 sion in the chiefly intended sense, I suppose, that my Ad-
 uersaries will neyther deny it to be true, nor the reason, by
 which I proue it to be good.

§. 2. *That the doctrine of the succeeding Pastours of
 the Church, is the Rule and meanes.*

THE chiefe Controuersie is about my Conclusion, as
 in a secondary sense, it may be meant of the succeeding
 Pastours of the Church. In which sense I affirme, that like
 as the diuine doctrine (not as contayned in *only* Scripture,
 but as gathered thence by naturall wit, or priuate spirit, but
 as deliivered by the Apostles, or the Apostles, as deliivering
 this doctrine) was the rule, and *meanes* ordayned by God, to
 instruct all men liuing in their dayes, in all matters of Faith:
 So the same doctrine (not as contayned in *only* Scripture,
 nor as gathered thence by naturall wit, or priuate spirit, but
 as deliivered by Pastours of the succeeding Church, or those
 Pastours, as deliivering this doctrine) is the rule, and *meanes*
 ordayned by God, to instruct all men liuing in succeeding
 ages, in all points of Faith.

This my assertion, so far forth, as it consisteth of ne-
 gatiues, is proued in the three former Chapters; and so far
 forth as it speaketh of the Apostles, is already proued by
 those

those places of Scripture, which I set downe in the Treatise, and haue now briefly repeated, and explicated. All the difficulty is about that which I say, that the diuine doctrine, as deliuered by succeeding Pastours, is the *rule* and *meanes* &c. But this to be so, I proue by the same reason, by which I proued the doctrine of the Apostles to be *infallible*; and to haue other conditions requisite in the *rule* of Faith, and so to be the *rule* of Faith. For although the texts of Scripture, wherupon that reason is chiefly grounded, do *primarily*, or principally pertaine to the Apostles: yet *secondarily*, or by good consequence, they pertaine to the succeeding Pastours, neither can there any exceptions (some few excepted, which may be easely answered) be made against this reason, as it is applyed to the succeeding Pastours, which may not be made against it, as it is applyed to the Apostles themselves.

First I say, the texts of Scripture are to be applyed, in a secundarie sense, to the succeeding Pastours: for either it must be affirmed, first, that nothing recorded in Scripture, as spoken by our Sauour to the Apostles, and others liuing in that age, is to be applyed to any man, liuing in succeeding ages; or secondly, that although other sayings of our Sauour be, yet these of the promise, commission, warrant, commaundement, and threat, are not to be extended further then the Apostles, to any one, or more men liuing in succeeding ages: or thirdly, that these are, in substance, and in a secundarie sense, to be applyed to some one, or more succeeding in the Church.

Our Sau-

our sayth

(*Matt. 13.*

v. 37.)

What I

say to you,

I say to all.

S. Aug.

faith l. 1.

de ferm. Dom. in mont. cap. 3.

From hence he

beginneth to

speake to

those, who were

present, when

as those things,

which were said

before (seem-

The first I hope my aduersaries will not say, for they cannot deny, but that diuers things spoken to the Apostles, and others liuing in our Sauours dayes, are to be applyed to men, in succeeding ages. And to say the contrarie, were to take away the whole substance of Christian Faith, in these

those, who were present, when as those things, which were said before (seeming, to wit, to be spoken to the absent) do also pertaine to those, which were present, and when those things also, which seeme to be spoken specially to those who

who were present, do also pertain to those, that were absent, or who are to be in after times.

these ages, especially in the Protestants opinion, who hold nothing to pertain to the substance of Christian Faith, but that which can be evidently proved out of Scripture; as nothing can be evidently proved out of Scripture, if to whatsoever sentence of Scripture, spoken to the Apostles, and to men living in Christs and the Apostles time, it might be answered, that it did *onely* pertain to them, that lived in those daies, and not to men living in after times.

The second cannot also be truly sayd: first, because there can be no sufficient reason of difference alleadged, why these sayings of our Sauour, rather then other, should so be spoken to the Apostles, and men of those dayes, as that they should not, at least in substance, or in a secondarie sense, pertain to men of other ages. Secondly S. Cyprian, and S. Basil do expressly apply that place of the warrant, that beareth you, beareth me, not onely to the Apostles, but also to their successours. I speake with greife (sayth S. Cyprian) when as thou dost make they selfe iudge of God and Christ, who sayth to the Apostles, and by this, to all Prelates, who by ordination succeed the Apostles: He that beareth you, beareth me; and he that beareth me, beareth him that sent me; and he that reiecteth you, reiecteth me, and him that sent me. VVhereas he sayd (sayth S. Basil) to the Apostles, He that beareth you &c. he is to be understood in generall, to haue ordained a law for those, that in after times, were to be moderators of others. And this (sayth the same S. Basil in the same place) may be proved by many, and those most certaine testimonies of diuine Scripture, and by most manifest arguments. Now if these words of the warrant as these Fathers expressly sayd; if also the words of the Commaundement (as S. Augustine doth signify) may, and must be applied to men in after times, what reason can be assigned, why the words of the promise, commission, and threat, should not also be so applyed? Thirdly M. VVotton himselfe graunteth, that all things in Scripture were written for our learning; and therefore belong to vs. so farre as the generall doctrine reacheth and the circumstances are a like. But we can shew, that there is (in

See Vincet

Lyr. contra

baref. cap.

13. & 14.

Cyprian ep.

He 169. ad

Purpian.

Basil in

Const.

cap. 23.

August.

Ep. 165.

VVotton

pag. 139.

240. [*Replie to M. VVotton by M. White*]
 substances, and in (some degree) shellike, proportionable
 reason, yea necessity, why these promises, commission,
 warrant, commaundement, and threat should be made by
 our Saviour, to men living in these times, as to men living
 in his owne dayes. For one principall reason, why those
 promises (of Christ, and his holy Spirits presence to teach
 all truth) were made, why also the commission, warrant,
 commaundement, and threat were given, was, that some
 principall members of the Church of that time, might haue
 infallible authority to teach, and that all others might be
 absolutely obliged to heare, and obey, and so by hearing,
 and obeying, might rest vnited in Faith, and infallibly assu-
 red, that they were taught the right doctrine of Faith. But
 there is the same reason, yea necessity, that there should be
 (in some degree) the like infallible authority to teach, in one,
 or more Pastours of the present Church, of all other ages,
 as appeareth by that which I sayd in the Introduction;
 9. 4. and that consequently, there should be absolute obligation
 in others, to heare, and obey these Pastours, to the intent
 that infallible assurance, and vnity in Faith (which are so
 necessarie) may be had. Ergo, the sayd promises, commission,
 warrant, commaundement, and threat were not onely meant
 to be applied to the Apostles, and people of those dayes,
 but also to Pastours and people now, and in all tymes.

VVotton
 pag. 133.
 135.
VVhite
 pag. 72.
 73. 74.

VVotton
 pag. 125.

Thus therefore we see that those texts which I al-
 leadge, do not onely pertaine to the Apostles, and men living
 in that age, as my aduersaries ignorantly, and absurdely
 make answer to some of the textes: but that they pertaine
 also to men, living in other ages; and consequently, as my
 reason, drawne out of them, proueth infallibility, and other
 conditions requisite in the rule, and meanes, to be in the Apo-
 stles doctrine: so it proueth also infallibility, and the sayd
 other conditions, in the doctrine of succeeding Pastours.
 Neither can there, as I sayd, any exceptions (some few of
 small moment excepted) be made against this my prooffe,
 as applyed to these Pastours, which may not also be made
 against it, as applyed to the Apostles. For as M. *VVotton*,
 hauing graunted the consequence which I make, to be
 sound

[The doctrine of Past. of the Church the Rule & means.] 211
 found and good (vpon supposition of all these conditions
 ioiately, which in my reason I expresse) craftily sheweth
 out every condition severally, and excepteth against them,
 saying. First, concerning the promises, Christs presence was not
 promised of purpose to teach them all truth, but to protect
 them &c. Secondly, Christ may afford his presence, and
 the assistance of his spirit, of purpose to teach all truth, and
 yet the effect not ensue, by reason those men sayle in some
 duties, requited on their part; as in the fifth Chapter of the
 Treatise it is sayd, that God affoordeth meanes sufficient
 to all of purpose; that all may be saved, and yet all are not
 saved. Thirdly, although the holy Ghost teach the Church
 all truth, taking all as largely as reasonably can be taken; yet
 the Church may teach some deuises of her owne, which
 were not taught by the holy Ghost. Also, concerning the com-
 mission. Their Commission (sayth M. Votton) is not simply to teach, V Votton
 but to teach those things which our Saviour commaunded; and therefore pag. 135.
 their doctrine can no further be the rule of Faith, then they preach accor-
 ding to their commission. The same (sayth he) may be objected against V Votton
 the third, and fifth points. It doth not follow that their doctrine is the rule pag. 126.
 of Faith, because all men haue warrant to heare them safely: or because
 they are threatened, who will not heare, and belieue them. For first they
 may be free from danger of erring; and yet not know all points of Faith,
 which is one condition of the rule. Secondly, vntlesse the warrant be enlar-
 ged, as farre as the commaundement, so that they may safely heare them
 in all points; the consequence is wrong. Thirdly they may heare the safe-
 ly, though the other may erre; if they haue meanes afforded to examine
 that they deliuer, and will and care to use those meanes. Fourthly the
 threatening is to be refrained to not believing; when they teach as they
 ought. As I say, M. Votton maketh these and such like excep-
 tions against my reason, so far forth as it may be applyed to
 the Pastours of the Church. So a subtil Sophister, dispo-
 sed to cauilt (as M. Votton seemeth to be) might make the
 very same exceptions against it; euen as it is by me applyed
 to proue infallibility in the Apostles themselues. Now if
 every good Christian would stop his eares, and not abide
 heare such impious exceptions made against this my reason,
 (10005)

as it is applyed to the Apostles; euey one, in like manner should abhorre, and not abide to heare the same to be objected against this very same reason, which (as I haue shew-
ed) doth (in proportionable manner) pertayne as well to the true Pastours of the succeeding Church, as to the Apostles themselves. But that M. Wotton may not thinke, that I say this, as not being able to answer these his exceptions, eyther as they are applyed by him to the Pastours: or as by his example, they may easily be applyed by some other to the Apostles, I will heere briefly answer him.

Note therefore first, whereas M. Wotton sayth, that Christs presence was not promised to teach all truth, but to protect &c. that although Christ our Sauour doth not expressly say, that he promised his presence of purpose, to teach all truth: yet by the circumstance of his person, and of the occasion wheruppon he made that promise, it may well be gathered, that he did promise his presence, at least partly for that purpose. For like as he, that promiseth the presence of a light, is to be thought to intend it of purpose to giue light: So when Christ (who is the truth it selfe, & the true light) promised his presence, especially vpon this occasion, that a little before he had bidden his Apostles teach all Nations &c. which he knew they could not performe, vnlesse they were directed by the light of his truth, it is not to be doubted, but that this promise of his presence, was of purpose to teach them the truth, so far as was necessarie, for performance of this their office. And although to teach them all truth, were to be done by the holy Ghost: yet this hindereth not, but rather confirmeth, that it may also be done by our Sauour Christ; because although the Persons in the Blessed Trinity be different, yet their Substance is all one, and their operations *ad extra* (as Deuines speake) are vndeuided. Although also some Interpreters of this place do expresse another purpose, for which Christ promised his presence; yet this is no impediment, because both it may be true, that he promised his presence for that purpose, which they expresse, and for this also, which I speake of; one not being contrary to another; nor consequently (accor-

[*Christes presence promised to teach all truth.*] 213

(according to *S. Augustines* rule) one to be denied to be heere *Aug. l. 22. conf. c. 33.*
meant, because some interpreters assigne the other.

Note secondly whereas *M. Votton* sayth, that Christ may afford his preience, and his holy spirits assistance, to teach all truth, and yet the effect not ensue &c. that there is great difference betwixt those promises of God, which were made to men for their owne private good, and others made for the common good of the Church. The effect of the former may be hindered by the will of the parties, in regard God will not inforce any man to his owne private good; and consequently neuer maketh his promise, or purpose so absolute, but there is alwayes implied a condition, of some duties to be performed of mans part; the neglecting whereof may hinder the promised or purposed effect. But the effect of the latter sort of Gods promises, and purposes cannot be hindered by particuler faults of men (which I desire to be observed, against my aduersaries, whensoever they object the particuler faultes of some Popes &c.) The reason is, because Almighty God doth absolutely and effectually (for his owne particuler glory, and for respect to the merits of Christ) intend those things, which are for the common good of the Church; and consequently procureth the effect of them to follow, euen sometimes, by such mens meanes, as do faile in their particuler duties. The which differences of Gods promises may be observed, in Scripture it selfe, when as, to such promises, or purposes, concerning things pertayning to the good of particuler men, either in the same place, or in some other place of Scripture, there is annexed some condition requisite of mans part: to wit of Faith, penance, obseruation of Gods commandement &c. and perseverance to the end. Whereas to promises pertayning to the common good no such condition is annexed (as we see in these promises of our Saviours presence, and his holy spirits assistance) but rather it is signified, that such kind of promises and purposes, being made for the common good shall not, for private mens faults, be made frustrate, as appeareth by that of *S. Paul*. For what if certaine of them have not believed? Hath their incredulity made the Faith of God frustrate?

Mar. 16 v. 16. Luc. 12. v. 30. Act. 3. v. 19. Matth. 29. v. 17. Matth. 10. v. 22. Rom. 3. v. 30.

(a) 18. God forbid. And by that of the Psalm: I have (a) found David
 &c. to wit Christ, as Augustine expoundeth, I will (b) keep
 (b) 29. my mercy to him for ever. If his (c) Children will forsake my law
 (c) 30. and will not walk in my judgments &c. I will (d) visit their iniquities
 (d) 31. in the rod; and their sinnes in stripes, but my mercy I will not discontinue
 (e) 35. from him &c. Neither will I prophane my Testament: and those
 things which proceeded out of my lips, I will not make frustrate.

Note thirdly, that although one may metaphysically imagine the Church to teach some deuiles of her owne, notwithstanding she were taught all truth by the holy Ghost: in which manner also one may imagine metaphysically, how the Apostles themselves might teach some deuiles of their owne, yet, as hereupon followeth not, that therefore the Apostles were to be suspected, least perhaps they did at any time teach some deuiles of their owne, vnder the name, and instead of Gods word, or that their doctrine was (of necessity) to be examined by onely Scripture, before it were to be belied to be Gods word: So neither doth it follow, that the doctrine of the vniuersall Church is thus to be suspected, or of necessity to be examined. The reason whereof is, because, as by the promise of Christ we be assured, that the Apostles, and consequently in some sense the Pastours of the Church are taught all truth by the holy Ghost: so by the commission, warrant, commaundement, and threat, ioynately considered (as here I consider them) we are assured, that the same holy Ghost doth so assist them, as not to permit, either the Apostles, or the Pastours, vniuersally to teach authoritatively, false doctrine, or their owne deuiles: in regard other wise men should be bound some times to be heere false doctrine, which inconuenience cannot be auoyded by saying, as M. White sayth, that the band hath a limitation, that we beare them, so farre as they teach agreeable to Scripture, and in further, and by those Scriptures we may releue our selues, if they chanc to teach falsely. Because first that conditionall limitation is nowhere expressed in, nor in M. Whites sense, to be necessarily gathered out of any place of Scripture. Secondly, I aske how those should releue themselves, who cannot read much, let vnderstand Scripture?

Note firstly, what M. VVotton sayth, that the commission was not simply to teach, but to teach those things, which our Saviour commanded: this is not to be understood, as though the Apostles, or the Pastours of the Church may teach nothing, but Christs expresse commaundements. For doubtlesse they might, by their commission, teach not *only* Christs Commaundements; but also his Counsailes; and not *only* those things which Christ expressly taught them, whether Commaundements or Counsells; but also all those things, of which our Saviour sayd, *Multa habeo vobis dicere &c.* I have many things to say vnto you, which you cannot now beare, but when the spirit of truth shall come, he shall teach you all truth. Which being so; M. VVotton, or M. VVhite will neuer be able to shew, that the Apostles themselves, or the Church now; may teach nothing but what is contayned in Scripture; vnles they could proue, that Christ our Saviour, nor his holy spirit neuer taught the Apostles any thing, which is not contained in Scripture: which to be so; M. VVotton or M. VVhite perhaps may say, but neuer can sufficiently proue.

True it is, that the Church, nor the Apostles themselves, haue not any commission to teach their owne deuises, contrary to Gods word: or to teach any thing, as a matter of faith; but that which is the word of God written or vnwritten: but, as hereupon followeth not, that men were to suspect, or doubtfully to examine by Scripture the doctrine, once knowne to be the doctrine of Christs Apostles; but were absolutely bound to belieue that which they preached, as the word of God, to be indeed the word of God: So it doth not follow, that men must suspect, or doubtfully examine, by Scripture the doctrine once knowne, to be the doctrine of the Church; but are absolutely bound to belieue that which it teacheth, as the word of God, to be truly the word of God.

Now although the *Bereans* did examine S. *Pauls* doctrine by the Scriptures, as also others in like case, with like intent, and disposition of mind may examine, by Scriptures, the doctrine of the Church: yet this doth not proue, that

VVotton
pag. 126.

Ioan. 16.
v. 12. 13.

that all men must of necessity thus examine, or that none may safely heare, and belieue the Church, without such particular examination, more then it proueth, that all in S. Paules time, were bound to examine, by Scripture, every sermon S. Paul preached; or that none might safely heare, and belieue what S. Paul preached, before he examined his doctrine, particularly by Scripture.

I do not make this comparison, as though I thought the doctrine of any (euen the Pope, as he is a particular and priuate Doctour) to be so *infallible*, and to be believed so *infallibly*, as S. Paules Sermons were: but my comparison is betwixt the doctrine of S. Paul, as assisted by the holy Ghost, and of the vniuersall Church, or of the chiefe Pastour thereof, either alone, or at least with a generall Councell, *authoritatively* defining (by the assistance of the same holy Ghost) what in any controuersie is to be held for matter of Faith. And all that I say, is, that the truth of *authoritative* definition, or generall doctrine of the Church being once knowne for such (without rash believing, euery particular Priest, or on the contrarie side, without such tedious traueling ouer whole Countreys (as M. Wotton obiectioneth) not onely we, but euen our aduersaries easely, and certainly do, or may know, which points of doctrine are such:) we ought not at all to suspect the truth of it, nor may not doubtfully examine it, more then we may suspect, or doubtfully examine the truth of the doctrine of S. Paul himselfe, because both the one and the other doctrine proceedeth from the holy Ghost; both is taught vs *authoritatively* by them, who haue receyued authority from God, to teach vs; and no lesse iniurie it is to the holy Ghost, to suspect, and doubt of the truth of his doctrine, deliuered by meanes of the Church, then to suspect, and doubt of the truth of his doctrine, taught by meanes of S. Paules mouth.

By this which I haue sayd, it is not hard, in like manner, to make answer to the rest. For, supposing (which is already proued) that, which was in these texts of Scripture spoken to the Apostles, was meant for them, and their successors; like as we are assured by the absolute promise of

the Spirit made to the Apostles, of purpose to teach them (not a few points of Faith, but) all the revealed truth; and by the absolute commission given them of purpose to teach (not onely points containd in Scripture, but) all diuine doctrine taught them by Christ, and his holy spirit: like as I say we are assured that the warrant, commaundement, and threat given to others, to heare the Apostles, was not *onely* in some points of Faith, but in all, nor *onely* with condition, if they taught as they ought, or if they taught according to Gods word (leauing it to euery one to examine, by Scripture, whether they taught as they ought, or agreeably to Gods word) but absolutely, without such condition, as not doubting, but that they taught, as they ought, and according to Gods word: Euen so (by the same promise of the spirit, and commission made, in the Apostles, to the succeeding Church) we are assured, that the warrant, commaundement, and threat, made to men, to heare the Church, are meant, not in some points of Faith *onely*, but in all: not with condition *onely*, if the Church teach as she ought, or according to Gods word (leauing it to euery one to examine, by Scripture, whether the Church teach as she ought, or according to Gods word) but absolutely, without such condition, as not doubting, but that the *authoritative* teaching of the Church, is conformable to the word of God, rightly vnderstood.

My Aduersaries do much vrge one obiection, against this applying of those texts of Scripture, to the Pastours of the Church, viz. If they were to be applied to the Pastours, as well as to the Apostles, it would follow, that euery doctrine of euery seuerall Pastour, were as *infallible*, as the doctrine of euery seuerall Apostle. I answer first, that this consequence is naught worth; because the same words may be applied to the Apostles, and to the succeeding Pastours, so farre forth, as to proue the substance of the thing signified to agree to both, although in circumstance of measure, manner, or degree, there be great difference. As for example my Aduersaries will (I suppose) graunt, that the promises of the Spirit were made, not *only* to the Apostles, & Pastours,

but also to euery one of the elect; yet (I hope) they will not say, that the spirit was promised to be giuen to euery one of the elect, in the same measure, or manner, in equal degree; or to like effects, in which it was giuen to the Apostles themselves. For, as all are not Apostles: so it is not to be expected, that they should haue priuiledges, proper to the Apostles.

Secondly I answered, that although the Apostles, as being, after Christ, the first Fathers and Founders of the Church, were to haue *infallible* assistance of the holy Ghost, in a more eminent measure, manner, and degree, then was necessary for to be, in succeeding Pastours, who were only to preserve, increase, and bring to perfection the Church already founded, and established: yet in those things, wherein there was equall necessity of *infallible* authority to be in both a like, *infallible* assistance of the holy Ghost may not be denied, to the succeeding Pastours, more then to the Apostles themselves. Now (as I shewed in the Introduction) *infallible* authority was necessary, to be alwaies in some one, or more alwaies liuing in the Church; partly to condemne heresies, to decide controuersies, and to preserve vnity among the faithful in general, partly to instruct men *infallible* in faith, necessary for the saluation of euery one in particular. As therefore, for these purposes, the Apostles, as being Pastours of the Primitiue Church, had *infallible* authority: first, as they taught ioyntly in a generall (a) Councell. Secondly as they taught severally in (b) vnity, and with conformity to the teaching of S. Peter, being appointed their chiefe (c) Pastour, for whom Christ specially (d) praied, that his faith might not faile, of purpose that he might confirme his brethren: Euen so the Pastours of Gods Church, haue *infallible* authority, first, as they teach ioyntly in a lawfull generall Councell. Secondly, as they teach severally (not when as particuler Doctors) they teach their owne, or our faith, that ther mens deuises: or (as priuate men) command vnlawfully Maister concerning naughty Gouvernours of the Church, hath made the people secure, and voyd of care, that for them, the chaire of holosome doctrine

Introduet.

q. 4.

(a) Act.

15. v. 28

(b) Gal. 1.

v. 18 Gal.

2. v. 2.

(c) Ioã. 21.

v. 17.

(d) Luc.

22. v. 32.

S. Aug.

ep. 166.

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Erine be not forsaken, in which euen the euill men themselues are compelled to speake good things. For it is not their owne, that they speake, but Gods, who in the chaire of Vnity, hath put the doctrine of Verity.

full things: or (as lewd men) shew to their flocke examples of ill life; but when, and so farre forth as they teach the publique doctrine of the Church, in vnity, and with conformity to the *authoritative* teaching of the chiefe Pastour, *S. Peters* Successour, who participateth that *infallible* authority of confirming his brethren in faith, which by Christs praier was obtained to *S. Peter*, and in him to his successours chiefly for this end, that, by the *authoritative* teaching of him, and other Doctors, and Pastours confirmed in faith by him, the whole Church may be preserued from wauering in faith, and wandering in errour

My aduersaries may aske, why I rather say, that the seuerall Pastours doctrine is *infallible*, so farre forth, as they teach the publique doctrine of the Church in vnity, and conformity with the chiefe Pastour, then that it is *infallible*, so farre forth, as they teach according to Scripture? I answer (that supposing Gods ordinance of *infallible* authority in the chiefe Pastour, which, by our Catholik Authours, is proued most strongly out of Fathers, Councils, and Scriptures themselues) one of these are not contrary to the other, but agree well together, and the former presupposeth, and necessarily implieth the later. Now this being so, my manner of speech is more conuenient, then *only* to say, as my Aduersaries would haue me to say, to wit, that particular Pastours are to be belieued, so far forth, as they teach according to Scripture.

First, for that more points of Doctrine are to be belieued, as propounded by this *infallible* authority, then can be evidently proued out of *only* Scriptures; of which sort I shewed some examples in the Introduction; namely that we must belieue those books, which the Church accompteth Canonically, to be truly deuine Scriptures; the which to be so, cannot be evidently proued out of *only* Scripture.

Secondly, If we sayd *only*, as Protestants say, that

we must believe particular Pastours, so far forth as they teach according to Scripture, it would seeme, by this manner of speech, that there were no other meanes to be assured, when men ought to believe their Pastours, but by particular examining their doctrine by *onely* Scripture; and so every man, learned and vnllearned must allwayes, before he believe, examine every word his Pastour preacheth, by *onely* Scripture, and so men who could not read, or by reading *infallible* vnderstand Scripture, had no means, without miracle, to know when their Pastour wereto be believed, and when not. Whereas, saying as we say, that particular Pastours are to be absolutely believed, so far as they teach *authoritatively* as Pastours, the publique doctrine of the Church, in vnity with other Pastours, and with conformity to the chiefe Pastour; we insinuate, by this manner of speech, that ordinarily every Pastour is to be believed, so long as there is no iust cause to suspect his teaching; and that there is an ordinarie *meanes* (when cause of doubt is) by which the most vnllearned man may be vndoubtedly resolved, when he is to believe his Pastour, when not; in regard it is easy, for any man, to informe himselfe, whether or no, his particular Pastour teach the publique doctrine of the Church, in vnity with other Pastours, and with conformity to the chiefe Pastour, *S. Peters* successeur, eyther by bookes of other Doctours, and Pastours, or by hauing recourse to other liuing Pastours, and when need is to the chiefe Pastour; who either alone, or with a general Coũcell, may infallibly define, & take away all doubt. By which explication is answered that, which *M. White* sayth is vnanswerable; to wit, If we must not accept every doctrine taught by Pastours; then there must be another rule, by which we must be directed in hearing. For it is not necessary to admit another rule, distinct from the doctrine of Pastours: but it sufficeth that we can distinguish, in this rule, two distinct manners of teaching, the one private, and without authority, which we are not bound to accept; the other publique, and with authority, which we may not reiect in any point.

White
pag. 76.

Thirdly

Thirdly, because to say, that we must believe the Pastours, *onely* so farre forth, as they teach according to Scripture, especially in such sense, as my aduersaries meane, seemeth to take away all kind of absolute authoritie, from the Pastours teaching, and all kind of the peoples absolute assent to the teaching of their Pastours, in such sort, as though it were necessarie for the people, before they yield assent to the Pastours teaching, to runne to the Scriptures, and by them to examine particularly euery doctrine deliuered, with freedome to accept, if to their spirit, it seeme conformable to Scripture, and to reiect, if in their private conceipt, or to their private spirit, it seeme not conformable. The which not to be true, I proue.

First, because if this were true, it had bene as good, that God had not giuen any cōmission at all to the Pastours to teach, or warrant and commaundement to the people to heare, and obey &c. but that he should onely haue sent the people (at least those that can read) immediatly to the Scriptures themselves, for instruction in all points; and at most, it had bene sufficient to appoint men to read the Scriptures to the people, and (as it were by ghesse) to propound seuerall senses, without telling which they thought right, leauing it to the hearers, to choose which sense their spirit should suggest vnto them, to be right.

Neither of which manners of teaching is thought sufficient, euen by Protestants themselves. For although they doe giue men libertie to reade the Scriptures; and do say, they leaue it free to their hearers to iudge, whether that doctrine, which they propound, be according to Scripture, or no; yet their preachers ordinarily do not content themselves *onely* to read Scriptures, or to propound seuerall senses of Scripture; but do take vpon them, determinately, to set downe that, which they thinke to be the right sense, the which some of them do so peremptorily, that they condemn all senses, and interpretations, although allowed by ancient Fathers, and generall Councells, if they be not conformable (and especially if they be cōtrary) to that sense, and interpretation, that seemeth to their idle phantasies,

to be the right sense; not permitting any man to hold, freely, other interpretations; but punishing, or procuring punishment to men, for holding such interpretations. As for example, we see in our owne countrey, diuers to haue byn excommunicated, punished by the purse, imprisoned &c. for not belieuing the Ministers interpretation of Scripture, or for professing contrarie Catholike doctrine, drawne out of the Catholike interpretation of Scripture.

Secondly, if the People must examine particularly, by Scripture, euery doctrine propounded by the Pastour: and must iudge particularly (without depending vpon their Pastours iudgment) which doctrine is, and which is not containd in Scripture: *Ergo*, it must be supposed, that the People (though neuer so ignorant, or simple) can, by *only* reading, or hearing Scripture, tell, which is, and which is not the true sense of Scripture, as well, or better then the most learned Pastour, and Doctour. If so, what need then is there at all, to haue the people instructed, by Doctours and Pastours? Nay rather, why do not the people, not *only* men, but women, yea children, supposing they can once presume, that they be children of light, and that they haue the spirit of the elect (as they must presume, or they can be no perfect Protestants) why (I say) do not they, as ordinarily instruct Doctours, and Pastours, about the true sense of Scriptures, as *à contra*, Doctours, and Pastours instruct them?

Thirdly, either the People which is to examine the Pastours doctrine, is supposed to haue, or not to haue the spirit of the elect. If they haue; what need they (being sufficiently instructed by the *infallible* spirit, in diuine truth) be instructed, by *fallible* ministerie of men? If they haue it not; in vayne doth the Pastour teach them, and in vayne do they examine, and iudge of his doctrine by the Scripture; since, without this spirit, proper to the elect (according to Protestants principles) neyther, by hearing the Pastours nor by examining, or iudging of the doctrine by the Scripture, is it more possible, that they should see, and discern the diuine truth, then that a man without corporall eyes, should discern

See Intro-
duct. q. 6.

discerne corporall light.

To conclude, if we may ghesse, what the tree is, by the fruit, doubtlesse this opinion, which taketh away all absolute authority, from the teaching of Pastours; leauing it to euery man, to examine, and censure his Pastours doctrine, by *only* Scripture, interpreted in his owne sense, or priuate spirit: this opinion (I say) cannot be good. For first, it easily induceth men to wauer in vncertainety, and doubt of their formerly receaued ancient faith. Next, it puffeth them vp in pride, disposing them to disobedience, inuention of nouelties, and other Vices, apt to leade men into erroneous interpretations of Scriptures, which interpretations being obstinately defended, breed Sects, Heresies, and interminable Controuerfies. On the contrary side, the Catholike position, which heere I haue mantained (to wit, that there is *infallible* authority in the Catholike doctrine of the Pastours of the Church, or in these Pastours *authoritatively* diliuering this publike, and common doctrine of the Church) must needs be good. For it is an assured meanes, to preserue men in vnity, and verity: to maintaine among men humility, obedience, peace, and charity, and other vertues, requisite for right vnderstanding of Scripture; to take away all vncertainety; to roote out all heresies; to compose, and end all controuerfies; and to deliuer men from infinite other ensuing miseries.

Wherefore, it is not without cause, that *S. Paul* called the Church, the pillar and ground of truth: not only as my aduersaries expound, that truth is found in it, or fastened to it, as a paper is fastened to Pasquin in Rome (which is *M. VVhites* grosse similitude:) but also in that it selfe is free from all errour in faith, and religion, and is to vs a sure, although a secondary foundation of faith; in that it doth truly, yea *infallibly* propound to vs, what is, and what is not to be belieued by faith; it being therfore vnto vs a pillar, and stay, to laine vnto in all doubts of doctrine; and an assured ground, or establishment of verity, wherupon we may securely stand, against all heresies and errours.

It is not also without cause, that *S. Augustine* sayd,

VVho-

* That the authority of the Church is not onely in questions of lesser, but of the greatest moment, may appeare by the Nicene Creed & Councell admitted by Protestants: in which, determination was made of the controuerſie about the highest mystery of the Blessed Trinity against the Ari-ans, who, about one onely point thereof (to wit the Conſubſtanti-ality of Chriſt with the Father) did alledge 50. places of Scripture for their ſide.

*VVhoſoener is afraid to be deceaued with the obſcurity of this queſtion, let him require the iudgement of the Church: ſignifying, that to require the iudgment of the Church is a good meanes to preſerue one from being deceiued, not onely (as M. VVotton expoundeth) in that particuler queſtion, which there S. Auguſtine mentioneth, and ſuch like of leſſer moment: & much leſſe doth he meane (as M. VVhite minceth the matter, to wit) in that particuler queſtion, at this time: but alſo (and that a fortiori) in other queſtions of *greateſt weight, and moſt concerning ſaluation, and at other times: becauſe the reaſon, which S. Auguſtine alleadgeth (why to require the iudgment of the Church, is a good meanes not to be deceyued) is generall to all queſtions, and times; and hath as great (or greater) force, to proue that the iudgment of the Church cannot deceiue vs, in queſtions of greater, as of leſſer moment. For thoſe places of Scripture, which commend vnto vs the authority of the Church, either are indefinite, and generall, not limited to queſtions onely of the latter kind (as may be ſeene by thoſe, which I haue (a) cited Matt. 23. & 28. Luc. 10. Ioan. 16.) or ſpecially ſhew, or inſinuate, that Church-authority ſtretcheth to queſtions of this former kind (as (b) appeareth Heb. 13.) or, if they ſpeake of queſtions of the latter kind, they do not ſay, that the Church is onely to be heard, in theſe and no another, but rather while they threaten greatly thoſe, that heare not the Church, in queſtions of this latter kind, to wit, concerning matters of fact (as Matt. 18.) it may well be gathered a fortiori, that the like, or greater threats are intended to them, that will not heare the Church, in queſtions of the former kind, to wit, concerning matters of Faith: which to be of more importance, then matters of fact, may be eaſely ſhewed; becauſe matters of fact commonly concerne onely the good of one, or ſome particuler men: but the doctrine of Faith concerneth the vniuerſall good of the Church. Matters of fact paſſe away, in their ſeueral times: matters of Faith pertaine*

(a)

See the Treatiſe cap. 10.

(b)

See the Introduc. q. 1.

[*Christians worthily say, I believe the Cath. Church.*] 225
pertaine to all times. Wilfull fault in some particuler mat-
ters of fact, may be without preiudice to Faith, or to other
matters of fact: but the least obstinate errour in Faith, can
neuer be without preiudice to the whole Faith, and by
consequence, to the whole frame of all matters of fact;
whose chiefe goodnes, valour, and merit dependeth vpon
an entire, and sound Faith, as vpon a principall foundation,
and roote. By which differences, M. *VVhite* may see, that
there is more reason, why the Church should be preserved
from errour, in matters of Faith, then in matters of fact;
and that, if he be threatened by our Sauour to be accounted
an Ethinke and Publican, who will not heare the Church
in matters of fact (in which Ecclesiasticall Iudges may
sometime erre:) how much more is he to be so accounted,
who will not heare the Church, in matters of Faith, in
which, by Christs absolute promises, commission, war-
rant, commaundement, and threat, iontely considered,
we are well assured, that the Church, *authoritatively* teaching,
doth not, nor can not erre.

Lastly it is not without cause, that we say *Credo Eccle-
siam Catholicam*, I believe the Catholike Church; for al-
though M. *VVotton* thinke this, as it is applyed to the purpose
to be false latten, as thinking I should rather say, for my
purpose, *Credo Ecclesiam Catholicam*; yet this latin is good inough, *VVotton*
and the sense also, if it be rightly vnderstood is not vnfitly *pag. 156.*
applyed to my purpose. For when we say, *Credo Ecclesiam*
Catholicam, we do not onely believe, that there is a com-
pany called the Catholike Church; but that this company
is called to the true Faith in Iesus Christ, and to the parti-
cipation of those priuiledges, which belong to his mysticall
body, as M. *VVotton* himselfe graunteth. Now, among o- *VVotton*
ther priuiledges, which we believe to belong to the *pag. 157.*
Church, one is *Infallibility* in believing, and teaching the true
doctrine of Faith; and so, while we believe the Church to
be such a companie, as it is: and to haue such priuiledges,
as it hath; by consequence, we are to giue absolute, and
infallible credit to the doctrine, which it teacheth, which is
(according to my purpose) sufficient to confirme the con-

clusion of this Chapter; to wit, that the doctrine of the Church, is the rule and meanes, ordayned by God, to instruct all men in matters of faith.

If any man make further question, how it can be, that any company, or society of mortall men, such as the Church is, can be voyd of errour in faith, seing all men may erre; and all other companies of men, ordinarily do in many points of doctrine erre: let him remember, that we do not attribute this infallibility to these men, considered as they are by nature men: but as they are priuiledged, with

- (a) *Matth.* 1. v. 23. c. 18. v. 20. c. 28. v. 20. *Ioā.* 14. v. 18. 27. (a) Christs presence; directed by the holy (b) Ghosts assistance; preserved from errour by Christs (c) promise, and (d) praier. In which respect, the Scriptures may worthily call the Church, as they do, the (e) Kingdome of heauen: the (f) Kingdome of Christ: the (g) house, and (h) temple of God: the (b) *Isa.* 59. (i) spouse, and mysticall (k) Body of Christ.
- v. 21. Ezech.* 36. v. 35. *Ioel.* 2. v. 27. *Luc.* 14. v. 16. c. 15. v. 7. 13. *Act.* 1. v. 4. & 7. c. 2. v. 1. 4. (c) *Matth.* 16. v. 18. *Ioan.* 14. v. 25. c. 16. v. 13. (d) *Luc.* 22 v. 31. *Ioan.* 17. v. 17. (e) *Matth.* 5. v. 19. c. 13. v. 11. 24. 31. 33. 44. 47. 52. c. 16. v. 19. c. 18. v. 23. c. 20. v. 1. c. 22. v. 1. c. 25. v. 1. (f) *Dan.* 7. v. 13. *Luc.* 1. v. 31. 1. *Cor.* 15. v. 22. *Coloss.* 1. v. 12. (g) *Marc.* 13. v. 31. 1. *Tim.* 3 v. 14. 2. *Tim.* 2. v. 9. *Hebr.* 3. v. 6. 1. *Pet.* 2. v. 4. 1. *Pet.* 4. v. 17. (h) 1. *Cor.* 3. v. 16. 1. *Cor.* 6. v. 16. *Eph.* 2. v. 20. (i) *Ose.* 2. *Matth.* 22. v. 2. cap. 25. v. 1. *Apoc.* 19. v. 7. cap. 21. v. 2. 9. (k) *Rom.* 12. v. 4. 1. *Cor.* 12. v. 12. *Eph.* 1. v. 23. cap. 4. v. 11. 13. cap. 5. v. 22. *Coloss.* 1. v. 16. cap. 2. v. 18.

In which respect also *Lactantius* may well say, as he doth, that it is the Catholike Church only, that keepeth the true worship of God. This is the fountaine of truth: this the house of fayth: this the Temple of God: VVhither if any man enter not; or from which, if any man go out, he is an aliene, and stranger from the hope of euerlasting life, and saluation. *S. Cyprian* may also say, as he doth, that the Church neuer departeth from that, which she hath once knowne. Well may also *S. Irenaeus*, aduise as he doth, that we should not seeke the truth among others, which we may easily receaue from the Church; since the Apostles haue laid vp in the Church, as in a rich treasury, all truth, to the intent that euery one that will, may receaue of her the drinke of life. Well may also *Origen* say, as he doth, Euery such man is to be accounted an Heretike, who professeth himselfe to belieue Christ, yet belieueth

belieueth some thing, which is different, concerning the verity of Chri- Lib. 1. peri-
 stian faith, then the definition of Ecclesiasticall tradition containeth. And arch. in
 in another place, That truth is only to be believed, which is in nothing proem.
 discordant from Ecclesiasticall tradition. And well may S. Augustine Aug. ep.
 say as he doth, That to dispute against that, which the vniuersall 118.
 Church practiseth, is most insolent madnesse.

Finally (to omit citing of more sentences out of an-
 cient Fathers, who are copious in commending the autho-
 rity of the Catholike Church) worthily, & by good right
 may Vincentius Lyrinensis say as he doth, That he is a true Catholike, Vincent.
 who loueth the truth of God: who loueth the Church: who loueth the body Lyrinens.
 of Christ: who doth preferre nothing before diuine Religion, before the cont. har.
 Catholike faith; not any mans authority; not any mans loue; not any cap. 25.
 mans wit, eloquence, nor Philosophy; but despising all these things, and
 remayning fixed and stable in faith, Whatsoever he shall know the
 Catholike Church, from ancient times to haue holden v-
 niuersally, that only he determineth to hold and believe: and whatso-
 euer he shall perceiue to be brought in, new, and before vnheard of, by any
 one man, besides, or contrary to all Saints, or holy men, that he vnder-
 standeth not to pertaine to religion, but to tentation.

Concerning the eleuenth Chapter.

M. Wottons, and M. Whites Answer, with a Reply.



HAVING proued in the precedent Chapter,
 that the doctrine of the Church is the rule and
 meanes, ordained by God to instruct all men
 in faith. In this Chapter I vndertake to shew,
 that the Church, whose doctrine is the rule,
 and meanes, continueth in all ages: both my Aduersaries grāt,
 that the Church continueth in all ages. M. VVhite sayth, we VVhite
 confesse, the Church neuer ceased to be: but continued alwaies without in- pag. 86.
 terruption, to the worlds end. M. VVotton sayth, the truth of your as- VVotton.
 sertion needeth no prooffe: and findeth great fault with me, for pag. 164.
 making such a question, as though Protestants did deny the
 Church to continue.

VWhite
pag. 86.

* If Protestants
Faith so far as they
differ from
vs continued
always: I aske
whether in the aire
or in some
faithfull
men? If in
men; who
be these
men?

As concerning this their graunting the continuance of the Church, I gratefully accept it; especially with M. VWhite's addition, who yieldeth, that *If we can proue, that the very faith, which Protestants now professe, hath not * successiue continued in all ages since Christ: or that it was interrupted, so much as one yeare, month, or day, it is sufficient, to proue them no part of Gods Church: for which he citeth in the margent Dan. 7. v. 27. Psal. 102. v. 26. Matth. 16. v. 18. Luc. 1. v. 33.* But whereas M. VVotton findeth fault with me, for making this question, he is more captious then he hath cause. First, because I do not in the Treatise tie my selfe to aske questions, *onely* about matters, which Protestants deny. Secondly it may suffice, that either some do, or may deny the truth of my assertion, as M. VVotton himselfe hath giuen them sufficient occasion, by denying my reasons, by which I proue it to be good: and by making such exceptions against them, which, if they were admitted for good, no reason that can be brought out of Scripture to proue it, could be good. Thirdly M. VVotton much mistaketh, if he thinke that my question here, is of a matter, wherein there is no question betwixt vs, and Protestants. For my question in this Chapter, is not *onely*, whether the Church continue *allwayes*: but, whether the Church, whose doctrine is the rule, and meanes, ordained by God, to instruct all men in matters of Faith, do continue in all ages?

It may seeme to some, that there is no difference, betwixt these two questions; yet if one marke well, he may see, that there is great difference. For that the Church, in some fashion or manner continueth, is out of question; as we haue heard both my aduersaries graunt. But whether the Church which continueth *allwayes*, be the Church, whose doctrine is the rule and meanes, ordained by God, to instruct all men in fayth, I suppose my aduersaries will either stiffly deny, or at least make question, whether it be or no. My assertion is, that the Church, whose doctrine (according to the explication and prooue of the precedent Chapter) is the rule and meanes, continueth (not *onely* for the Apostles time, nor *onely* for five or six hundred yeares after, but) for all ages, without interruption, to the worlds end.

For

[*The Church, as the rule & meanes ever continueth.*] 229

For explication of this my assertion, note first, that when I say, *the Church continueth to be the rule, and meanes*, not onely for the Apostles time, but in all ages, I do not intend to say, that any man living in the succeeding Church, hath or can haue, ordinarily, all the priuiledges that the Apostles had: or that they haue *infallible* authority to teach in the same manner, and degree, that the Apostles had, as for example, to *write Canonisall Scriptures* &c. All that I affirme is, that there is ordinarily, in some manner, and degree such *infallibility* in some one or more, alwayes liuing in the succeeding Church, as is necessary, and sufficient to instruct men in that *one, infallible, entire Faith*, which is necessarie to saluation.

Note secondly, that I do not intend in this place, determinately to assigne, who these men be, who in succeeding ages are called by me heere the Church, whose doctrine is the *rule, and meanes*: for, in this Chapter, I onely vndertake to proue, in generall, that some there were, leauing it to be afterwards decyded who these were, Catholikes or Protestants, Popes, and Pastours, or Ministers &c.

Note thirdly, that the reason why I mention the Apostles time, and five or six hundred yeares, is because some Protestants allow the Church of so long standing, to haue continued, in visible profession, and teaching of the * truth at least, in points necessary to saluation: and consequently, it may be supposed, that they will not much deny, that the doctrine of the Church, for so long time, might be followed, as a good *rule, and meanes*, to direct men in matters of Faith, if not in all, at least in all matters necessary to saluation.

* Hence proceeded
M. Iewells
bold
challenge.

Note fourthly, that although I could not proue longer continuance of the Church, whose doctrine is the *rule, and meanes* to instruct vs, in all matters necessary to saluation, then six hundred yeares: yet this were sufficient to overthrow the Protestants cause; because our Authors do proue, that the Church, at that time, did with vnanimous consent, hold contrary to Protestants, in diuers important

See Iodocus Coccius
Protestants
Apology.

Bellar. de
notis Eccle
siae &c.

points of doctrine, pertayning to Faith, wherein they dissent from vs: whereas Protestants are not able to proue, that the Church of that time, did with vnanimie consent, hold contrary to any one point of doctrine pertayning to Faith, wherein we dissent from them. Which being so; either it must be graunted, that Protestants erre in some points necessary to saluation (as it must needs be graunted, supposing all points of Faith held by that ancient Church, were (as all points of Faith are) to be belieued, actually, or virtually, *explicite*, or *implicite*, vnder paine of damnation) or at least it must be affirmed, that we are free from erring, in any point necessary to saluation (as must needes be affirmed) supposing that nothing be accompted necessary to be belieued, which is not found confirmed, by vnanimie consent of the ancient Church. Wherupon at least followeth, that vniustly did Protestants reuolt from vs, vpon pretence of our supposed errours, because, for errours in matters not necessary to saluation, they ought not to haue made schisme, diuision, and disunity in the Church, as they haue done: and much lesse ought they thus to haue done, whē those things, which they call errours in vs, are indeed no errours, as not being contrary, but most conformable both to the Scriptures, and to the doctrine of the Fathers, euen of the first six hundred yeares, as is shewed by our authours.

This being noted for explication, I will for more plaine confutation of the Protestants Errours, and more confirmation of the truth, proue my sayd assertion, to wit, that the Church, whose doctrine was proued in the precedent Chapter, to be the *rule*, and *meanes*, did not only continue for the Apostles time, or for six hundred yeares after: but doth, and shall continue, in all ages, vntill the end of the world. This I proue: First, for that the same reason, by which in the last Chapter I proued *infallible authority*, and other conditions, requisite in the *rule*, and *meanes*, to be in the doctrine, and teaching of the Apostles; and by consequence in the doctrine, and teaching of some other succeeding Pastours, liuing in one, or other age: the same reason (I say) proueth the like *infallible authority*, and the o-
ther

[*The Church as the Rule, and meanes ever continueth.*] 231
 ther conditions, requisite in the *rule*, and *meanes*, to be in
 the doctrine, and teaching of Pastours living in all succee-
 ding ages. For first, the words of the text of Scripture, which
 there I alledg, are either vniuersall and expressely extended
 to all ages, as *Matth. 28 . Ioan. 14.* or are indefinite, not de-
 termined to signify more one, then another age; or if any
 of the words seeme particularly to be directed to men of one
 age; yet since the reasons and ends, wherefore by those
 words *infallible authority*, with other conditions requisite in
 the *rule*, and *meanes*, were appointed by God, to be in men
 living in that one age, are generall, and common to al ages;
 (as appeareth by that which I said in the Introduction, &
 in the last Chapter:) it is to be thought, that what autho-
 rity God Almighty did by those words, giue to some men,
 whome he appointed to be the *rule*, and *meanes* to instruct
 men, in that one age, in that one *infallible*, entire faith,
 which is necessary to saluatiō: the same he intended to giue
 (*in specie, licet non in indiuiduo*, and in substance, although not
 in euery circumstance) to some men, successiuelly living in
 all other ages.

Introduc.
 q. 3.

Secondly, if the *Church* (taken as it signifieth those,
 whose doctrine was once ordained by God, to be the *rule*,
 and *meanes*, did not continue longer, then the Apostles daies,
 or longer thē six hundred yeares; it must either be affirmed,
 that the Church it selfe did quite perish, after the Apostles
 daies, or after those six hundred yeares: or that it continued
 without that outward ordinary *rule*, & *meanes*, which God
 did first ordaine in it, to breed faith in men; and conse-
 quently that the members therof, either together wanted
 that one *infallible* entire faith, which is necessary to saluati-
 on; or that they attained this faith, without all outward,
 and ordinary meanes: or that God appointed for men li-
 uing in succeeding ages, some other outward, and ordina-
 ry *rule* & *meanes*, different in kind, nature, and substance, frō
 that *rule* and *meanes*, by which men attained faith in the A-
 postles dayes, or in the time of those six hundred yeares.
 To say that the Church quite perished, my aduersaries wil
 not, and if they would, my proofes shew the contrary so
 plainly,

plainely, that for shame they dare not. To say it continued altogether without Faith necessary to saluation, they cannot: for Faith either pertaineth to the essence of the Church: or at least it is alwayes necessary, to be in some members of the Church. To say that the members of it attayned this Faith, without any kind of outward, and ordinarie rule, and meanes, they ought not. For this were to contradict S. Paul, Rom. 10. and were the way to take away the sweete order, and manner of prouidence vsed by God in all things.

Rom. 10.
v. 14.

It remayneth therefore, that eyther they must say, that the very same kind of outward ordinary rule, and meanes (*in specie, licet non in individuo*) which was ordayned by God to breed fayth in men, liuing in the Apostles dayes, continueth still in the Church, in all succeeding ages, which is all that I intend, in my assertion to affirme; or els they must be forced to say, that God ordayned one kind of outward ordinary rule, and meanes, to breed fayth in men, in the Apostles dayes, and another of different nature and kind, for other succeeding ages, at least after the first six hundred yeares: which if they dare say (as what will they not dare to say, rather then to yield to be absolutely ruled in matters of fayth, by the authority of any Church, ours or their owne) I must require, that since I haue already shewed, that the letter of Scripture, either alone, or as interpreted by naturall wit, or priuate spirit, cannot be that outward ordinary rule, and meanes, which is necessary, and sufficient, both to breed one, infallible, entire Faith, necessary for all men in particuler: and also to procure vnity of Faith, auoyding of heresies, and ending of controuerfies, in such sort, as shalbe necessary for the good of the Church in generall: I must require (I say) that my aduersaries assigne, what in particuler, is the outward, ordinary rule, and meanes, ordayned by God, to worke these effectes? Where, and when it was apppointed? What the reason is, why there should be apppointed one kind of rule, and meanes, for the Apostles dayes, and another for after times? And that they will not onely barely affirme, what they answered to these my questions: but that they bring me as good prooffe, out of

Scri-

[*The Church, as the Rule & meanes, euer cōtinueth.*] 233
Scripture, for their rule, and meanes, as I do, for that which
I assigne for the ordinary rule, and meanes, ordained to in-
struct men (not onely in the Apostles life time, but) vniuer-
sally in all ages.

Thirdly those Scriptures, which proue the conti-
nuance of the Church in all ages, proue consequently that
teaching of true doctrine of Faith cōtinueth in the Church, *Rom. 10.*
in all ages: because Faith (which is not ordinarily to be *v. 14.*
had, without teaching of the Church) is necessary to be in
the Church, in all ages. But *M. VVhite* granteth, that those
Scriptures, which I alleage in the Treatise, prooue well *VVhite*
Christs abiding alway with the Church; wherupon is in- *pag. 63.*
ferred the continuance of the Church in all ages; therfore
he will not, or ought not deny, but that they prooue also
that there is teaching of true doctrine of Faith, in the
Church, not onely for the Apostles time, or for six or eight
hundred yeares after, but absolutely for all ages. The which
is confirmed by that, which God sayd to the Church by
the Prophet *Osee: Sponsabo &c. I will espouse thee vnto me for euer Osee 2. v.*
&c. and I will espouse thee vnto me in Faith. The which must not *19. 20.*
be vnderstood onely of some part, but of the whole entyre
fayth, without mixture of errour: because it is not meet,
that the spouse of Christ be corrupted, or adulterated with
any errour in fayth according to the saying of *S. Cyprian: Cypr. de*
The Spouse of Christ cannot be adulterated: especially considering vnitate
(as *Vincentius Lyrinensis* noteth) if we take away any part of *Ecclef.*
the Catholike Faith, straight wayes other partes shalbe a- *Vincent:*
bandoned; and if new things and old, forraine and dome- *Lyrinens.*
sticall, prophane and sacred be mixed and confounded to- *aduersus*
geather: then must needs this custome generally follow, *hæres. c. 31.*
that nothing remaine in the Church vntouched, nothing
without corruption, nothing sound, nothing pure, no-
thing sincere; and so, where before was the sacred Schoole
of Christs immaculate truth, there shalbe a very brothel-
house (as we see among Heretikes, falling from the Faith
in any one point) of wicked and filthy errours.

G g Concer-

Concerning the twelfth Chapter.

M. Wottons and M. Whites Answer, with a Reply.

BY that which hath bene said, in the two precedent Chapters, it is apparent inough, that there is in al ages a certaine cōpany called the Church, whose doctrine is the ordinary rule, and meanes, ordayned by God to instruct all men, in al matters of Faith: and that, by the said doctrine, and teaching of the true Church, euery one is to learne, what is, & what is not to be holden for the true Faith, not doubting, but that the doctrine of Faith, which is commended, and taught vs by the said true Catholike Church, is the right Faith. The which being so, euery one may see, how necessary it is to seeke, find, and follow the iudgment of the true Church, as being a most necessary meanes, without which none can expect to attaine that one, infallible, entire faith, which is necessary to saluation.

This seemeth in a sort to be granted by M. VVhite. For although he plead hard to haue Scripture alone to be the (a) VVhite (a) rule; holding the Letter it selfe to be the (b) vessel which p. 13. 14. 15. presenteth this rule, which he (c) compareth to the carpē- (b) Pag. 12. ters square, to the precepts of art, to the law of the land; (c) Pag. 31. yet as he cannot deny, that a child cannot do any thing with the carpenters square, nor an vnlettered man with a booke, wherin is conteined precepts of art, or with a law-booke; but the square must be applied by a cunning carpenter, the precepts of art must be expounded by a learned maister, the law must be declared by a skilfull Lawier, or propounded by an authorized Iudge: Euen so he must graunt, that the Scripture it selfe, although it be a good rule, yet if it were (as he would haue it) the only rule, must be applyed, expounded, declared and propounded, not by euery man, woman, and child, but by the authority (as we say) or by the ministry (as my aduersaries say) of the Church: and that

[Necessary to follow the doctrine of the true Church.] 235
that so necessarily, that euen as M. VVhite affirmeth, except in VVhite
some extraordinary cases, no man can of himselfe, attaine to the know- pag. 110.
ledg of faith, but as the Church teacheth him, in regard (as other-
where he confesseth) the Church is a subordinate meanes, for the Pag. 93.
bringing of men to saluation; in that God teacheth his elect, by the ministry
therof. Neither (saith he) can any man be the child of God, except first
he be conceaued in the wombe of the Church. So we see euen in M.
VVhites opinion, how necessary it is for euery one to seeke,
find, and follow the teaching of the true Church.

That we may therefore be encouraged to seeke in such
sort, as we may find, that finding we may duely follow the
teaching of the true Church; In this Chapter I inquire in ge-
nerall, whether the Church, whose teaching we ought to
follow, in all matters of faith, be alwaies visible, that is,
such as may be scene, or by seeking found: or sometimes
inuisible, that is, such as cannot be scene, nor by seeking
found.

Before I proceed to relate my aduersaries answer, I
must cleare the state of the question. M. VVotton first would VVotton
make the question to be, whether the Church spoken of in pag. 175.
the Creed be visible or inuisible? M. VVhite saith, that this is not VVhite
the question in this place; but (saith he) the question is of pag. 99.
the Church militant, which containeth, as part of it, euen e-
uill men, and hypocrites. The truth is, that to speake
precisely, I make not the question either of these waies. For
although it be true, that the same Church which I speake
of, be the Church, or part of the Church spoken of in the Creed:
although also it be the Church militant, or part of the Church
militant, containing, as part of it, all professours good and
bad; in regard I hould (as all good Christians should) that
there is but one Church: yet that I may cut of occasions of ca-
uill, I will not now dispute, what is meant by the word
Church, as it is in the Creed, or whether the Church militant
be that Church, which I say is visible: I only aske, whether
the Church of which I spake of in the two precedent Chap-
ters, whose doctrine is there proued, by diuers places of
Scriptures, to be in all ages the rule and meanes, ordained by
God to instruct all men in all matters of faith; whether (I
say)

say) this Church be in all ages visible, or sometimes invisible?

V White
pag. 86.

pag. 9.

The like
peruer-
ting of the
state of
the Que-
stion may

be gathe-
red out of
M. V Vot-
ton p. 187.
189.

Now, taking the Church in this sense, yet my aduer-
sarie M. V White peruerteth the state of my question: for he
will needs haue me meane, by a visible Church, a company
alwayes so illustrious, as it (not onely maybe, but) actually is
knowne to all men, liuing at all times. But so I did not heere
make my question: for I know well inough, that the
Church hath not alwayes, especially in times of persecu-
tions, such outward worldly prosperous estate, I know also,
that sometimes the Church is obscured (as S. Augustine sayth)
with multitude of scandalls; and therefore it is not alwayes alike
famous, and illustrious; especially so, as to shine actually
through the whole world. My question therefore onely is,
whether the true Church, whose doctrine is the rule, and
meanes, ordained by God, to instruct men of all ages in
Faith, be sometimes quite infallible, in such sort, that no
member therof can be seene nor assigned: or that it is al-
wayes visible, that is to say, such, as containeth in it all-
wayes (euen in the times of greatest obscurity) at least some
eminent professours, who either are actually knowne, or
may in particuler be assigned to all such as seeke to know
them, especially if they seeke sincerity to know them, that
they may learne of the true doctrine of faith, as (grace
sufficient being presupposed) all men, in potentia proxima vel
remota, may, and ought to learne.

Now, taking the question in this sense, my conclu-
sion of this Chapter was, that the Church is neuer quite in-
visible, but alwayes visible. This I proued by diuers reasons,
which stand still in force against my aduersaries, supposing
the state of the question be rightly vnderstood, as first I
meant it, and as now I haue declared it. The truth of
which my conclusion, I further confirme by the authority
of S. Augustine, who hauing layd, as euen now I cited, that
the Church is sometimes obscured with multitude of scandalls; he ad-
deth, but euen then she is eminent in her most firme members. Se-
condly I confirme the same by experience of ancient, and
present times; because, euen in times of greatest persecution,
vnder the heathen Emperours; euen when the Church hath
seemed

Aug. ep.
48.

seemed to be ouerwhelmed with heresies; euen when it was sayd, that the world did meruaile to see it selfe become *Arian*; euen when it seemed to be rent in peeces with schismes; euen when it hath bene most blemished with ill liues of the true professours themselves; euen in the most obscure, and ignorant ages wherein there was least number of teachers and writers, there was alwayes a company of true professing Christians, so *visible*, as that, at least, some in all ages (whom God stirred vp to be eminent men, opposing themselves, by word or example, or both, as a wall for the house of God) were actually apparent, euen to the world: or at least being knowne to Christians themselves (as my aduersaries seeme to graunt that the true professours alwayes are) they, or some of them might, and may be assigned by Christians, to such as desire to know them, as after I shall shew; which sufficeth to proue the *Church visible*, in such sense, as heere I make the Question.

This my conclusion thus declared, and proued, doth sore pinch my aduersaries, and putteth them to pittifull straits, as after we shall see. For on the one side, to deny the Church, in such sense, as here I haue declared, to be at all times *visible*, without impudency they cannot, my proofes (at least some of them) are so apparent and plaine: on the other side, to graunt it to be in this sense alwayes *visible*, they will not, for feare that people do thereby plainly see, that Protestants (who cannot assigne a continuall *visible Church*, or a companie of professours of their Faith, nor so much as one professing Protestant, in euery seuerall age since Christ) cannot be the true Church, of which *only*, as of the ordinary rule and meanes, all men must learne, what is, and what is not to be holden for the true sauing Faith.

My aduersaries therefore not daring (as it may seeme) to make direct answere, and yet being willing, at least to make shew of an answere do distinguish two seuerall Churches, that when they are hunted out of one, they may runne into the other; and that being pursued thither, they may for refuge fly into the former; they call *one Church*, the true *Catholicke Church*, spoken of in the Creed; which they affirme to

*VV*hite
pag. 100.
*VV*otton
pag. 210.

contayne *only* the elect; to whome (as they say) belong the promises of the spirit, which in Scripture were made to the Church. This Church both my Aduersaries do accompt simply *inuisible*. And truely, since no man can tell who be Gods elect, if they could as well proue, as they bouldly affirme, that the Church (spoken of in the Creed, or in those places of Scripture, wherethe promises of the spirit are made to the Church) doth containe *none* but elect; it could not be denied that it were *inuisible*. But this they will neuer be able sufficiently to proue.

VVhite

pag. 100.

VVotton.

pag. 210.

The other Church which they distinguish, from the true Catholike Church, M. VVhite call the Church militant, containing as part of it, all professours of the true fayth, whether good or bad, belieuers or hypocrites, elect or reprobate. The necessity which driueth the to admit such a Church, is (as I ghesse) because, if no company of men did in any sort pertaine to the Church, but *only* the elect, whom none can knowe, it would follow, that since (as hath bene proued) no man can ordinarily attaine true faith, but by instruction receiued from the true Church; euery man ordinarily might despaire of attayning true faith, and consequently of attaining saluation, which is not had without true faith, in regard he could neuer know the company, or Church, to whom he must repaire for instruction in faith. Besides therefore the company of the elect, my aduersaries hold that ther is another Church, the which (as M. VVhite saith) is *alwaies vpon the earth*, *houlding the whole faith without change*, and *containing a certaine number that constantly professe it*. This Church, which other Protestants commonly call the *visible Church*, M. VVhite will needs defend to be sometimes *inuisible*.

VVhite

pag. 87.

M. VVotton

pag.

107. seemeth also

to hold

this

Church

sometime

to be in-

uisible.

To ouerthrow this absurd answer of my Aduersaries, I will in this place shew, first that this distinction of two Churches is false. Secondly, that if it were true, at least in this place, it is frivolous. Thirdly that the Church militant, containing all professours of the faith, cannot be, as M. VVhite would haue it, *inuisible*.

S. I. Concerning the first; to wit, that this distinction of two Churches is false.

FIRST, whereas it is a principle of Protestants religion, that we must believe nothing, but what is evidently proved out of Scripture, if they would have vs believe, that there were two distinct Churches, they ought to prove it evidently out of Scripture. Now they neither do, neither are able to prove evidently, this distinction of two Churches out of Scripture; but shall rather find both Scriptures, Fathers, Councils, and the common consent of Christians, expressed in the Creed, to cry out against them, that there is but one Church of Christ.

My aduersaries will perhaps say, that there is but one true Church of Christ, whose communion we must hold and whose voice we must heare, as the voice of Christ her spouse, of the which Church the Creed speaketh: and that the other visible cōpany of professours is not the true Church of Christ; nor to speake properly, the true Church mentioned in the Creed. Against this I reply, and do aske: If the visible company of professours, be not the true Church of Christ, whose true Church is it? If it be not the true Church is it then a false, or faigned Church, or falsely, or vnproperly called by the name Church? If so, then it followeth first, that Scriptures, commending vnto vs the visible Church, speake improperly, or falsely, accompting that Christs Church, which properly is not his. Secondly that they commend a false Church, saying among other things, that it is the (a) pillar of truth; (b) bell gates shall not preuaile against it; the (c) holy Ghost teacheth it all truth &c. which without injury to holy Scriptures, may not be thought.

Let not my Aduersaries thinke to answer these, & other places of Scriptures, where the Church is commended, by saying; they are not vnderstood of the visible Church; for first this place 1. Tim. 3. where the Church is called the pillar of truth, evidently is meant of the visible Church. For it speaketh of that Church, in which it may (sayth Timothy) know

All professours (saith M. Wotton p. 177.) are not the true Church of Christ.

(a) 1. Tim. 3. v. 14.
(b) Matt. 16. 18.
(c) Ioan. 16. v. 13.

1. Tim. 3. v. 14.

how

how to conuerse: but none can know how to conuerse in the
inuisible Church of the onely elect, since none can know, who
 are elect, or where in particuler the elect be. Againe, the
Church heere is called the *howse of the liuing God*, of which
 howse 2. Tim. 2. it is sayd, in a great howse there are some vessells
 for honour, some for contumely: that is, some elect, some repro-
 bate. Ergo, this howse containeth not onely the *inuisible com-*
 pany of elect. Secondly the place Matth. 16. *Hell gates shall*
not preuaile against the Church, is also vnderstood of a *visible Church*.
 For it speaketh of that *Church*, wherein are some, that haue
 their sinnes loosed, as are the elect, others that haue their
 sinnes bound, as are the reprobate, who will not repent;
 for both binding and loosing of sinnes, is in respect of those
 that are within the *Church*; since of those that are without,
 the *Church* doth not iudge, as S. Paul sayth 1. Cor. 5. Third-
 ly the place of S. Iohn 16. speaketh also of a *visible Church*: for
 it speaketh of that *Church* in, and by which, the holy
 Ghost doth teach, in regard this teaching of the holy Ghost
 is not by immediate inspiratiōs, or ἐνθουσιασμοὶ as my Aduer-
 saries themselues will hold against the *Anabaptists*: but by the
 outward Ministry of the Doctours, and Pastours of the
Church, some of which are, or may be reprobate.

Lastly, this opinion which distinguisheth two *Chur-*
ches, and sayth the true *Church* consisteth onely of the elect:
 and which consequently must affirme, the *visible Church* not
 to be the true *Church*, containd in the Creed; this opinion
 (I say) taketh away all submission, and conformity of mens
 particuler opinions to the vnity of the *Churches* Faith, and
 destroyeth all *Church* discipline, and openeth the gap to all
 heretikes, and disobedient persons, to contemne the autho-
 rity, and censure of whatsoever *Church*. For the *visible*
Church they may by this opinion easely contemne, holding
 it either to be a false *Church*, or a company of men, which
 is not the true *Church*. And as for the number of the elect,
 (which onely this opinion accounteth the true *Church*) none
 need regard, or feare their authority, because none can tell
 who be elect, and so no man can tell, to whome he ought
 to submit his opinion, in matters of Faith: or whose com-
 maunde-

maundement he ought to obey : or whose excommunicatiō he ought to feare, and so whatſoeuer heretike, or obſtinate perſon would oppugne the doctrine, or perſons of the Paſtours of the knowne Church, he might eaſily excuſe his fault, ſaying, he oppoſed not againſt the doctrine, or perſons of the Paſtours of the true Church, whōe he were bound to obey, becauſe the true Church containeth *only* elect : and that he holdeth himſelfe, and not thoſe againſt whoſe doctrine, or perſons he oppoſeth, to be of the number of the elect. False therefore is this diſtinction of two Churches.

§. 2. *Concerning the ſecond, viz. that the diſtinction of two Churches is friuolous.*

HOvv friuolous this diſtinction is, in this place may appeare, in that heere the queſtion is, whether the Church, which is, by the appointment of God, to inſtruct men, liuing in all ages, be *viſible*, or not? For reſolution of which queſtion, it is impertinent, and friuolous, to ſay there be two Churches, one conſiſting of *onely* elect, the other of all profeſſours; vnles there were ſome doubt, which of theſe Churches were, by the appointment of God, to inſtruct men, which my aduerſaries will not ſay. For doubtles it is the company of profeſſours, of which men muſt be inſtructed, and not the company of *onely* elect: els how could men tell, whome to repayre to for inſtruction in Faith; ſince no man knoweth who be elect? Of the companie therefore of profeſſours (which continueth alwayes, as M. VVhite graunteth) we muſt inquire, whether it be alwayes *viſible*, or ſometimes *inuiſible*.

§. 3. *Concerning the third point, that the company of Profeſſours cannot be inuiſib'e.*

MAISTER VVhite, and M. VVotton both ſeeme to defend, that not *onely* the true Church, conſiſting in their opinion *onely* of the elect, is altogether *inuiſible*: but that the other Church, which they graunt to conſiſt of all Profeſſours

H h

of

VVotton
pag. 107.
VVhite
pag. 87.
& 100.

242 *A Reply to M. Wotton, & M. White.*
of the Faith, may sometimes be *inuisible*.

This assertion they maintaine, as it seemeth of purpose, that when, after I shall vrge them to assigne a continuall professing Protestant company, as we can shew a continuall company of professors of the Roman faith, they may, by this starting hole of the *inuisibility*, or secretnesse of the Church, escape away without answering my demaund, which can neuer be directly and sufficiently answered.

White
pag. 87.

To defend this paradox of *inuisible* Professours of the fayth: first they peruert the state of the question, as in the beginning I noted. Secondly *M. White* noteth two things: the first is, that the Church *militant* may consist of a smal number, as it did in the beginning, to wit, at the time of the passion of Christ, and as it shall do in the end, in the raigne of Antichrist. The second is, that although it alwaies professes the fayth, yet this may be secretly, that the world shal not perceauc. By which two blind shiftes, he would gladly bleare the eyes and bewitch the vnderstanding of his Reader, so far as to perswade, that in all ages there was at least some few professing Protestants; although for many hundred yeares before *Luther*, they were so secret, and *inuisible*, that the world (nor God I weene) could not, but the faithfull Protestants themselves (forsooth) could see and know them.

Matth. 13.
vers. 31.

Apoc. 20.
v. 4.

Aug. 1. de
Ciuit. cap.
11.

For declaration of the truth: Note first, that although the Church of Christ, at the beginning, and infancy of it, were little like a mustard seed: and about the very end, for the short raigne of Antichrist, shalbe much decaied, both in the number of professors, and the *visiblenesse* of the outward state of it; as all things commonly are little in their beginning, and do decay towards their end, yet for all ages betwixt these two times, as it did at first grow & increase, and spread it selfe ouer the world, notwithstanding the wonderfull opposition made against it, by persecutions, heresies, schismes, and sinfull liues of Christians; so it is described in Scripture, to be still a great multitude spread ouer the world; as *S. Augustine* proueth at large against the *Donatists*, the

the which proofes of *S. Augustine* were naught worth, if it might be answered, as the *Donatists* were forced to answer, that the Church after a time did perish out of all Nations: or as *M. VVhite* seemeth ready to answer, that it came to be in all nations a small number. For which imaginary smallness of the number, betwixt the first beginning, and the latter ending, especially for so long time, as Protestants are forced to plead *inuisibility* of their Church, *M. VVhite* will neuer be able to shew any prophesy of Scripture, sufficient to oppose against *S. Augustines* proofes, more then the *Donatists* could, for the Church her perishing out of all Nations.

Note secondly, that although it be true, which my Aduersaries impertinently object, that the Church is not actually scene at all times by all men; yet it is *visible*, that is to say, such as at least *in potentia remota*, may be scene, or knowne by all, if the impediments be not on mans part, who should see it. Although also it be not alike *visible*, and perspicuous (as our *Deuines* well declare) at all times, yet it is alwaies so *visible*, and perspicuous, that with prudent and diligent enquiry, it may be found and discerned; in regard euen in times of greatest obscurities, there were alwaies some eminent and knowne members of it, by reason of which, euen men of the world may discern and distinguish it frō other men, which were not of the true Church.

Moreouer, although it haue not alwaies an outward illustrious, and worldly estate, especially in times and places, where persecution rageth; nor cannot alwaies practise publicuely the rites and cerimonies of diuine worship, but is forced sometimes to do this in priuate (as Christians did in the first ten persecutions, vnder the Heathen Emperours: and as Catholikes in *England* are forced to do now a daies) yet the Church neuer did, doth, or shall want an inward estate, subordination, and gouernment of Pastours, this being a thing appointed by God himself, to be alwaies in the Church: nor euer did, doth, or shall want altogether the practise of rites pertaining to Sacraments, and other duties necessary pertaining to diuine worship, and profession of the Christian faith: neither was, or shall this

Aug. de vnit. Eccl.

VVhite pag. 87.

Stapleton: in relect. contr. 4. q. 3. art. 1. Greg. de Val. tom. 3. dis. 1. q. 1.

Act. 10. v. 28. Eph. 4. vers. 12.

*Aug. l. 20
de Civit.
c. 8.*

inward estate, or practise of the Church, *vmiversally*, in any age, be so secret, but that some notice, at least, in generall was, and may be had of it, euen by Infidells, and enemies; in so much, that, for the time to come, *S. Augustine* affirmeth, that euen in Antichrists time the Church shalbe conspicuous, in some sort; and for times past, there are records, at this day extant in Histories, written either by friends, enemies, or both, by which it is to vs, and wilbe to posterity apparent inough, that there were such a company of Christian professours, vsing such practise in all ages. And although the names of all professours, nor all particuler points pertaining to their profession, be not set downe: yet diuers, both men, and matters are so set downe in stories, as it is no great difficulty, to assigne a Catalogue of some true Christian professours continually in all ages. The which record of Histories was doubtles first made, & afterward preserued by diuine prouidence, as a necessary meanes, to certify vs of the fullfilling of the diuine prophesies, & promises made in Scripture, about the continuance of the Church.

White

pag. 338.

For if it be true which *M. White* sayth, to wit, that things past cannot be shewed by no other meanes, then by histories: if we had not histories to shew, and assure vs, that Christians had bene in all ages, we could not know whether the diuine prophesies, and promises made in Scripture, about the continuance of the Church had bene fulfilled, or no; and so we could not take that solide comfort, and confirmation of our Faith and hope, by these prophesies, and promises, for which they were ordayned.

Note thirdly, that not onely the Church, *de facto*, hath ben hitherto so visible, as I haue sayd: but also (which chiefly is to be pondered) the nature of the Church, consisting of professours of Christian Faith, is such, that according to the ordinarie course of Gods prouidence, it cannot be altogether secret from the world; at least for a long time, especially for so long a time as Protestants are forced to pleade for an inuisible Church. The reason of which is, because the Church is bound to an outward actuall profession of Faith. First, as my aduersaries admit, among the
faith-

faithfull themselves, in practising the rites and ceremonies of service, and Sacraments, which may indeed be done in secret, although hardly so secret, as (at least in continuance of time) some kind of generall notice is not given of it to others, by one chance or other, as experience both of this present, and former ages teacheth. Secondly the Church is bound to another kind of actual profession; to wit, before men of the world, according to that of our Saviour, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heauen*; and according to the example of the primitive Christians, who did not onely shine among themselves, but were (a) *the lights of the world* (b) *being made a spectacle to the world* (c) *as lights in the world*. And although all the members of the Church are not bound, at all times, actually to shine in this manner: yet so often as the notable glorie of God, and the good of soules necessarily requireth, euery one is bound thus by words, or works, to make profession of his Faith, in the sight of the world.

Now although Gods glory, and the good of soules do not necessarily require, that this, or that private man should professe his Faith, at all times: yet that some or other should thus professe, is allwayes necessary, both for the glory of God, and the good of soules. For if for any notable time, there were no professing true Christians eminently knowne, at least in generall in the world; first it were a notable dishonour to God in that it should shew that all his seruants loued, or feared the world, more then him; and that they had lesse regard to publish his honour in the world, then the Diuels instruments ordinarily haue, to publish the profession of other religions, which tend to Gods dishonour: and that whereas it was prophesied of the Church, that it should be more ample, and glorious, then the Synagogue of the Iewes was, in the most flourishing estate; it should be so farre from being more ample and glorious, that it were sometime more narrow, or lesse conspicuous then the Synagogue of the Iewes euer was, or now is, in her ruined estate.

Moreover it were a notable hinderance to the good

V White

pag. 96.

V Votton

p. 190. 29. 1.

Matt. 5.

v. 16.

(a) Matt.

5. v. 14.

(b) 1. Cor.

4. v. 9.

(c) Philip.

2. v. 15.

D. Thom.

2. 2. q. 3.

art. 2.

Isa. 54.

v. 1. 2.

Malach. 1.

v. 11.

Aug. orat.

aduers.

Iudaos. de

vnitate

Ecclie c. 7.

ep. 48.

* Because of innumerable *soules, which, by the teaching and con-
 the know uersation of the faithfull, might most easely be conuerted
 ledg of to the Faith; who otherwise, for want of hearing, or pos-
 the sibility to heare, that there were any men of such religion,
 Church should through ignorance perish. I hirdly the Church is
 is necessa- bound, by the negative precept of profession of fayth, ne-
 ry for all uer to deny Christ, or the truth of his Religion: nor to pro-
 those fesse outwardly the rites and cerimonies of any contrary
 which will religion. By which abstaining from seruice, and cerimo-
 be saued: nies of other religions, the Church could not, especially
 therefore for any long time, liue so secret, but it should be noted and
 our Sau- knowne, as we see Catholikes to be at this day detected,
 our said by their refusall to come to Protestants seruice & Sermons:
 that she and as Protestants in Queene *Maries* dayes, were notified
 could not by abstaining from Catholike seruice, and Sacraments.
 be hidden

Aug. ep.
170.

Matth. 5.
v. 15.
Ibid. v. 14.

Note fourthly, that since God hath ordained his
 Church to be of such nature, that (like light not hid vnder
 a bushell, but put vpō a candlesticke) it cannot but shine be-
 fore men, in manner aforesaid: and that (like a Cittie built
 on a mountaine) it cannot be hid; and this partly for his
 owne honour, and for the good of soules, not only of those
 which are already faithfull, but (of his part) for the gene-
 rall good of the whole world; hence appeareth, that not
 only the Church in euery seuerall age, could not but be vi-
 sible to men liuing in some age: but also partly by Gods pro-
 uidence, partly by humane diligēce, some records of Histo-
 ries, could not (morally speaking) but be set out, either by
 friends, or by enemies, as they haue byn hitherto in like &
 lesse matters; and being set out they could not but be still
 extant, in such sort, as not only it may appeare to posterity,
 that the Church hath bene alwaies; but also that at least,
 some eminent mēbers of it may be assigned in all precedent
 ages. One chiefe vse of which Histories is, that for the con-
 firmation of our faith and hope, we may plainly see those
 prophecies, and promises of Scripture, which cōcerne the
 continuance of the Church to haue byn hitherto fulfilled:
 and that when question at any time shalbe made, which
 company of *visible professors* of the Christian faith, are the
 true

true Church; by help of these records of Histories, the question may be more easily decided, in that (a continuall lineall descent being shewed of one company from Christs time hitherto, the like wherof cannot be shewed of others) one that hath learned by the Scriptures, that the true Church of Christ was to continue alwaies, and that *visibly*, in such sort as I haue shewed, might straight wayes conclude, that, that only company, which by Histories is shewed thus to haue continued, is the true Church: and that the other which could not by Histories shew such a *visible* continuance, is not the true Church.

By this which now I haue noted, appeareth, that the true *militant* Church, or company of the true professours of the Ghospell, which (as M. *VV*hite and M. *VV*otton grant) must continue alwaies, cannot at any time be altogether *inuisible*, especially in such sort, and for so long a time, as they would haue the Protestant professours (which were only two, called *Nullus*, and *Nemo*, that is to say in truth not one at all) before *Martin Luther* to haue (*inuisibly*) continued, professing the whole faith, without change in all Countries, or at least in one or other corner, they cannot (for want of Histories forsooth) tell where the truth is, no where in the world. And consequently by this appeareth, that this idle conceipt of an *inuisible* company of professing Protestants, continuing in all ages, is a plaine *Platomical Idea*, or *Poeticall Chymera*, in plaine English, a meere imaginary fiction, inuented by Protestants, to serue as a shift to bleare the eyes of the simple, and to make a shew of saying something to the argument grounded vpon the authority of a *continuall visible Church*, which presseth them so much, when indeed they can say nothing to it: *Durum telum necessitas, ignoscite*: Need hath no law, you must pardon them.

If they could make solide answer to this argument, they would neuer seeke for such shifts: but being not able soundly to answer it; nor yet willing to acknowledg themselves to be couinced by it, desperate obstinacy, & obstinate desperation hath driven them to this bad, miserable, ridiculous, and desperate shift. The which if it were not a bad shift,

*VV*hite
pag. 87.
337. 338.
*VV*otton
pag. 164.

Aug. con-
tra Gau-
dentium l.
3. cap. 1.

shift, S. Augustine could not well haue vrged the Donatists, as he did; saying; If yours be the Catholike Church; shew it to stretch out the boughes of it, with aboundance of plentifull increase, ouer the whole earth. For by this shift, they might easily haue answered, that it did not follow, that their Church was not the true Church, because they could not shew it to extend it selfe ouer the earth, because it might be inuisible. If this were not a miserable shift, the same S. Augustine could not well haue assigned it, as a note proper to Heretikes, as he did, saying; A cleare & manifest authority of the Church, being appointed ouer the whole orbe of the earth (Christ our Sauour) doth consequently admonish his disciples, and all the faithfull, who will belieue in him, that they belieue not Schismatikes, or Heretikes. For euery schisme, and heresy either hath his particuler place, holding some place, and corner of the earth, or els deceiueth the curiosity of men, in obscure, and secret conuenticles. If any say vnto you, behold heere is Christ, or there; which signifieth some partes of the earth, or Prouinces therof: or in secret places, or in the desert; which signifieth the obscure, and secret (inuisible) conuenticles of heretikes &c.

If it were not also a ridiculous shift; men of our time would not haue bene moued at the hearing of it, to say as one did; *Spectatum admissi risum teneatis amici*; and much lesse would S. Augustine (only imagining that some should say conformably to it, God hath perhaps other sheep, of whome himselfe taketh care; but I know not where they be, nor who they be) haue said of it, as he did: He (to wit that saith or shall say thus) is *totum absurd to humane sense*. Lastly, if it were not also a desperate shift, the consideration of the falshood and folly of it could neuer haue driuen, as it seemeth it hath done, diuers learned Protestants, obstinately bent against the Catholike profession, either to doubt, or deny, or vtterly to cast of the truth of Christian Profession: neither could it be so apt to driue all other obstinate Protestants to the like desperate resolution, as doubtles it is; when on the one side, they open their eies to consider the plaine propheties of Scripture, for-telling the amplitude, splendour, glory, and continuance of true Christian professours; and on the other side, they plainly see such predictions not to haue bene fulfilled, in their

Si quis di-
xerit forte
sunt ali-
quæ oues
Dei, nescio
vbi, quas
curat De⁹,
& illas
non noui,
absurdus
est nimis
humano
sensui qui
taliam cogi-
tat.

Aug. l. de
ouibus
cap. 16.

their *inuifible* imaginarie Congregation of Protestant Profef-
 fours. For whileft thefe two cōfiderations are ioyned with
 obftinate hatred of the Catholike Roman profefſion, which
 will not let them confider, that in it, and onely in it thefe
 Propheſies haue bene fullfilled; it is moſt eaſy for them
 through deſperation, either with *Caſtalion*, to fall into
 doubts in Faith: or with *David George*, flatly to deny the
 truth of Chriſtian Faith; or with *Bernardine Ochine*, to fall in-
 to the foule hereſie of denying the Diuinity of our Sauour
 Chriſt, which is one of the moſt principall articles of our
 Faith: or with *Neuſerius*, to turne Turke: or with *Alemanus*
 to become Iewes: or with many in our owne miſerable
 countrey to be made abſolute Atheiſts, neither caring for
 God, Chriſt, nor any other thing, which we belieue, by
true Chriſtian Faith.

See Pro-
 teſtants

Apol.

tract. 2.

c. 1. ſec. 5.

I i

A N

[The weighty cause of Protestantism, its
 their unshakable basis, aggregation of Protestant Protest-
 lions, for which these considerations are not to be
 oblige them of the Catholic Roman position, with
 with respect to the matter, that in it, and only in it, the
 Prophecies have been fulfilled; it is most easy for them
 through deception, either with Caliban, to fall into
 doubt in Faith; or with David Grogue, to deny the
 truth of Christian Faith; or with the same Grogue, to fall in-
 to the false notion of denying the Divinity of our Saviour, and
 Christ, which is one of the most principal articles of our Faith.
 Faith: or with Newman, to turn it like, or with Newman
 to become less; or with many in our own miserable
 country to be made absolute Atheists, neither caring for
 God, Christ, nor any other thing, which we believe, by
 the Christian Faith.

APPENDIX
TO THIS
FIRST PART
OF REPLY.

W H E R I N

*an issue or triall is made, whereby may be seene, whether
 Catholikes, or Protestants be the true visible Church.*

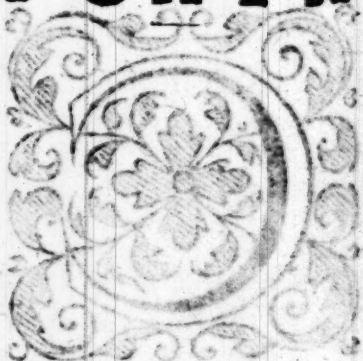


CONSIDERING that it is now pro-
 ued, that the doctrine of the Church is
 the *infallible rule* and *meanes*, ordained by
 God to instruct all men, in all matters
 of fayth: and that this Church doth
 continue in all ages: and that in all ages
 it is *visible*; that is, such as at least, some
 eminent and knowne members may be
 assigned in all ages; I haue thought good, for a conclusion
 of this first part, to ioyne issue with my Aduersaries in ma-
 king triall, whether we, or they can better assigne such a
 continuall *visible Church*, or company of Professours of Chri-
 stian faith. For if by this meanes we can shew ours to be,

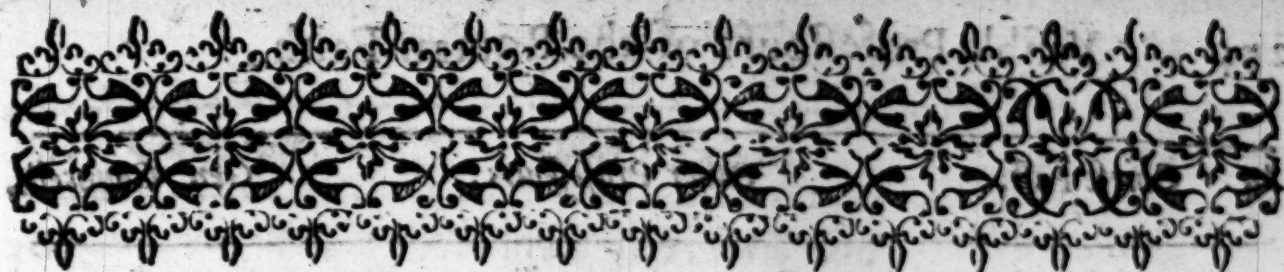
and theirs not to be the true *visible Church* of Christ, which God hath appointed to instruct men in all matters of Faith; all other doubts, questions, and controuersies concerning Faith, which either my Aduersaries do, or can moue about the ensuing Chapters, or whatsoever other matter, will easily be decided: because we need *only* then to inquire what the iudgment of the *visible Church* is, about all matters in controuersy, holding the definitiue sentence, or generall consent thereof, for the yndoubted and infallible truth. For tryall therefore, whether the Roman or Protestant professours, be the true *visible Church*, we will see, whether of them can assigne some eminent Professours of their Religion, in all ages.

To proue therefore that the Roman Church hath had *visible* Professours in all ages, I haue thought good, to present vnto the Reader this ensuing Catalogue.

A C A T A



and
 112
 christian faith. For if by this means we can shew ours to be
 continuall *visible* Church, or company of Professours of Christ-
 king trial, whether we, or they can better assigne such a
 of this first part to resolve the which my Aduersaries in ma-
 assigned in all ages; I haue thought good, for a conclusion
 eminent and known members may be
 it is *visible*; that is, such as at least, some
 continue in all ages: and that in all ages
 of faith; and that this Church doth
 God to instruct all men, in all matters
 the infallible rule and manner, ordained by
 used, that the doctrine of the Church is
 considered, that it is now pro-



A
C A T A L O G V E
O F T H E N A M E S O F
S O M E C A T H O L I K E
P R O F E S S O V R S,

which sheweth that the Roman Church hath bene (as the
true Church must be) continually visible in all
ages since Christ.

<i>An. Chief Pastours</i>	<i>Other Professours of the Ro-</i>	<i>Generall Coun-</i>
<i>Dom. of the Church.</i>	<i>man Faith.</i>	<i>cels.</i>

From the yeare 30. vntill 100.

- | | | |
|----|-----------------|--|
| 30 | Iesus Christ. | The Blessed Virgin Marie.
S. Iohn Baptist. S. Iohn Apostle
& Euangelist, with the other Apo-
stles & Euangelists. Martha. Mary |
| 34 | S. Peter Apost. | Magdalene. S. Paul Apostle.
Stephē the first Martyr. Timothy. The Hierosoly-
Barnabas. Tecla. Dionysius mitan Councill, |
| 69 | Linus. | Areopagita. Martialis. And o-
thers. A&. 15. |
| 80 | Cletus. | Romans, Corinthians, Galatians,
Ephesians, Philippians, Colossians,
Thessalonians, Hebrewes, & others
dispersed through all Countreys where
the Apostles & Apostolike men prea-
ched, to wit, in Italy, Spaine, France, |
| 93 | Clemens. | England &c. |

An. Chiefe Paf.

Other Profeflours.

Gen. Council.

100

From 100. vntill 200.

103	Anacletus.	Ignatius.	Eustachius.	Hermes.
112	Euaristus.	Getulius.	Polycarpus.	Concor-
121	Alexander.	dus.	Iuftinus.	Eusebius.
132	Sixtus I.	centius.	Pantenus.	Irenaeus.
142	Telephorus.	Potentianus.	Narciffus.	Pota-
154	Higinus.	miena.	Sophia.	Spes.
158	Pius I.	Charitas.	Felicitas	with her feauen
165	Anicetus.	children.	Dionysius	Corinth.
175	Soter.	Peregrinus.	Lucius	King of En-
179	Eleutherius.	gland.	Andochius.	Agrippinus.
194	Victor I.	and innumerable others.		

Many Indians conuerred by Pan-
tenus. See Baronius his Annales,
& Martyrologe.

200

From 200. vntill 300.

204	Zephyrinus.	Simplicius.	Calepodius.	Abdon.
211	Calixtus I.	Sennen.	Pamachius.	Tiburtius.
227	Vrbanus I.	Valerianus.	Verian ^o .	Marcellin ^o .
233	Pontianus.	Dorothe ^o .	Gordian ^o .	Polieuctus.
238	Anterus.	Potentiana.	Triphon.	Blasius.
239	Fabianus.	Maximian ^o .	Clemens.	Barbara.
254	Cornelius.	Agatha.	Apollonia.	Cyprianus.
255	Lucius.	Hippolyt ^o .	Gregori ^o	Thaumaturg.
257	Stephanus I.	Pontius.	Laurentius.	Thyrfus.
260	Sixtus II.	Cæcilia.	Victorius.	Polychroni ^o .
261	Dionysius I.	Nemesius.	Olympius.	Crispinus.
273	Felix I.	Crispinianus.	Adrianus.	Eubolus.
275	Eutychianus.	Georgius.	Irene.	Chronia.
284	Caius.	Pantaleon.	Agnes.	Iulitta.
296	Marcellinus.	Gordius.	Barlaam.	Gereon
		with his	companions.	Cosmas.
		Damianus.	Mauritius	with the Thebean Legion
		and others	without number.	

An. Chiefe Past.

Other Professours.

Gen. Councells.

300

From 300. vntill 400.

304 Marcellus.

Domnus with 2000. Martyrs. Lucianus. Theodorus. Paulus the

309 Eusebius.

first Ermite. Milles. Iacobus Nisibitanus. Spiridion. Macarius.

312 Melchiades.

Nicolaus. Helene mother to Constantine. Constantine Emperour, by

314 Syluester I.

whose meanes Christian Religion did wonderfully flourish. Marcus Arethusius. Nicetas. Theodorus.

336 Marcus.

Antonius. Hilarion. Artenus. Athanasius. Martyrius. Paulus

337 Iulius.

Constantinop. Hilarius. Martianus. Pachomius. Greg. Nazianz.

352 Liberius.

Ephreem. Didimus. Macarius. Nicetius. Basilius. Pacianus.

358 Felix II.

Mutius. Prudentius. Ambrosius. Hieronymus. Epiphanius. Brixio.

367 Damasus.

Cyrillus Hierosolym. Euphrasia. Blefilla. Amphilochius.

385 Siricius.

The conuerted Dacians, Getes, Bessites & Scythians, Morins, & Neruias, of whom Paulinus writeth. The

398 Anastas, I.

Armenians, & Huns, and those troupes of Monkes of India, Persia, Ethiopia, of which S. Hierome

writeth: & infinite others.

The first Nicene Councell hauing in it 318. Fathers vnder Pope Syluester against Arius the Heretike.

The first Constantinopolitan Councell, hauing in it 150. Fathers vnder Damasus Pope, against Macedonius the Heretike.

Liberius was first before Felix, and secondly after Felix.

400

From 400. vntill 500.

402 Innocentius I.

Seuerinus. Tigrius. Exuperius. Eutropius. Ioannes Chrysostom.

417 Sozimus.

Paulinus. Mauritius. Augustin.

419 Bonifacius I.

Maximus. Sisimus. Vincentius Lyrin. Iacobus Persa. Alexius.

424 Celestinus I.

Cyrillus Alexandrinus. Ursula with 11000. Virgins. Presbyter.

432 Sixtus III.

The Ephesine Councell hauing in it 200. Fathers vnder Celestine Pope against Nestorius the Heretike.

An. Chiefe Past.

Other Professours.

Gen. Councils.

- | | | |
|-----|-----------------|---|
| 440 | Leo Magnus. | Honoratus. Rusticus. Palladi ⁹ . |
| | | Germanus. Bonifacius. Euthymi ⁹ . |
| 461 | Hilarius. | Simeon Stelites. Chrysolog ⁹ . Pa- |
| | | tricius. Geminianus. Proclus. |
| 468 | Simplicius. | Remigius. Vedastus. Albinus. |
| | | Eugenius. Vigilus. Fulgentius. |
| 483 | Felix III. | Boetius. Epiphanius Ticinensis. |
| | | Nilus. Seuerinus. Theodosius |
| 492 | Gelasius I. | Abbas. |
| | | <i>The Scots conuerted by Palladius.</i> |
| 497 | Anastasius I I. | <i>The French conuerted by Remigius &</i> |
| | | <i>Vedastus. 4979. Martyrs & Confes-</i> |
| 499 | Symmachus. | <i>sors of Africa: and many others.</i> |

*The Chalcedon
Councell hauing
in it 630. Fathers,
vnder Leo Pope,
against Eutiches
the Heretike.*

500

From 500 vntill 600.

- | | | |
|-----|--|---|
| 514 | Hormisda. | Gerardus. Genouefa. Colubus. |
| 524 | Ioannes I. | Oportuna. Germanus Parisiensis. |
| 526 | | Maria Aegyptiaca. Brigitta. Si- |
| | Felix IIII. | meon Salus. Leander. Benedi- |
| 530 | Bonifacius II. | ctus <i>Institutor of the Order of Benedi-</i> |
| | | <i>ctine Monkes.</i> Rupertus. Maur ⁹ . |
| 532 | Ioannes II. | Placidus. Arnulphus. Launo- |
| | | marus. Radegundis. Leonard ⁹ . |
| 535 | Agapetus. | Hospitius. Gallus. Columbanus. |
| 537 | Siluerius. | Ioannes Clymacus. Goar. Her- |
| 540 | Vigilius. | mingild ⁹ . Isaac. Felix. Quiriac ⁹ . |
| | | Fortunatus. Tetricus. Agricola. |
| 556 | Pelagius I. | Auitus. Bonifacius. Cassius. |
| | | Victor. Cerbonius. Crotildis. |
| 560 | Ioannes III. | Dacius. Eleutherius. Firminus. |
| | | Lantus. Nicetius. Prætextatus. |
| 573 | Benedictus I. | Quintianus. Euphronius. Eufychi ⁹ . |
| 578 | Pelagius II. | Gregori ⁹ Turonensis. Medardus. |
| 590 | Gregori ⁹ Magn ⁹ | Dalmatius. Paternus. Mellitus. |
| | | Sabas, and others. |

*The second Con-
stantinopolitane
Councell, hauing
in it 165. Fathers,
vnder Pope Vigi-
lius, against An-
thimus & Theo-
dorus.*

*Augustine the Monke who sent
by Pope Gregorie conuerted England.
The*

An. Chiefe Past. Other Professours. Gen. Councils

The Northern Picts, the Gothes,
the Bavarians, Barbaricians and Bur-
gundians were converted in this age.

600

From 600. until 700.

- | | | | | |
|-----|-----------------|------------------------------------|------------------------|----------------------------|
| 605 | Sabinianus. | Anastasius Persa. | Walburga. | At- |
| 606 | Bonifacius III. | tala. | Eustafius. | Ioannes Eleemo- |
| 615 | Deus dedit. | synari. | Isidorus. | Claudi ⁹ Bizum. |
| 618 | Bonifacius IV. | Theodor ⁹ . | Arnulph ⁹ . | Aldegund. |
| 626 | Honorius. | Eligius. | Seuerus. | Cæsarius. |
| 639 | Seuerinus. | Maximus. | Trudo. | Oswaldus. |
| 640 | Ioannes IV. | Audoenus. | Lambertus. | Gaugeric ⁹ . |
| 642 | Theodorus I. | Anhelmus. | Berulphus. | Berta. |
| 649 | Martinus I. | Cuthbertus. | Aidanus. | Cuthbertus. |
| 654 | Eugenius. | Italianus. | Marinus. | Berearius. |
| 655 | Vitalianus. | Eugenius. | The two Ewaldies. | |
| 669 | Adeodatus. | Andonius. | Damianus Tiemensis. | |
| 676 | Domnus I. | Kilianus. | Ioannes Bergomensis. | |
| 678 | Agatho. | V Villebrord ⁹ . | Aldagisus. | Ceadda. |
| 683 | Leo II. | Maxellendis. | Proiectus. | Paulinus. |
| 684 | Benedictus II. | Wikfridus. | Edilburga. | Leodi- |
| 685 | Ioannes V. | garius. | Suibertus. | V Valericus. |
| 686 | Conon. | Nicetius. | Vltanus, | and others. |
| 688 | Sergius. | The Flemings converted by Eligius. | | |

The third Con-
stantinopolitane
Councell, having
in it 290. Fathers
vnder Agatho
Pope, against the
Monothelites.

The Westphalians converted by the
two Ewaldies. The people of Franco-
nia converted by Kilianus. Multitudes
of Spaniards converted by Andonius.
The Frizians converted by V Ville-
brord.

700

From 700. until 800.

- | | | | | |
|-----|--------------|-----------------|------------|-------------|
| 702 | Ioannes VI. | Venerable Bede. | Bonitus. | Gri- |
| | | moaldus. | Guthlacus. | Ioannes Da- |
| 705 | Ioannes VII. | malcenus. | Germanus. | Winocus. |

An.	Chiefe Past.	Other Professours.	Gen. Councells.
708	Sisimus. Constantin ^o .	Hermingildis. Bonifacius. Sebal- dus. Plectrudis. Wandergisilus. Lioba. Iodocus. Pirmin ^o . Odilia.	
714	Gregorius I I.	Gertrudis. Hupertus. Aigilolphus. Lullus. Burchardus. Rigobertus.	
731	Gregorius III.	Gangulphus. Gudula. & others.	
742	Zacharias.	The Hassits, Thuringians, Er- phordians, & Cattians conuerted by Boniface the English Monke. The Lō- bards conuerted by Sebalus. The	The second Ni- cene Councell, ha- ving in it 350. Fa- thers vnder Pope
752	Stephanus II. Stephan ^o III.	leues of the City of Beruthum being conuerted by the bleeding of a Cruci- fix which was stabbed by them conta- miously, the bloud wherof cured all	Adrian, against Image-breakers.
757	Paulus I.	diseases, as Crantzius testifieth in Metropol. l. i. c. 9. The two Saxon	
768	Stephanus IV.	Dukes, Witkindus & Albion con- uerted by a miraculous sight seene by Witkindus, to wit, a faire child	
772	Adrianus.	descending from the Priests hands in- to the mouth of them that receiued the	
796	Leo III.	holy Sacrament.	
800	From 800. vntill 900.		
816	Stephanus V.	Sabinus. Ansgratius. Ludgerus.	
817	Paschalis I.	Gerfridus. Geroldus. Ioannicius.	
824	Eugenius II.	Ida. Nicetas. Monolphus.	
827	Valentinus.	Withgungus. Adelradus. Mer- uardus. Runoldus. Ansga- rus. Rembertus. Swithinus.	
828	Gregorius IV.	Atalphus. Seginandus, and o- thers.	The fourth Con- stantinopolitane Councell, hauing in it 300. Fathers, vnder Adrian the
844	Sergius II.		second Pope, a- gainst Photius.
847	Leo IV.		
855	Benedictus III.		
858	Nicolans I.		
868	Adrianus II.	The Danes & Swethens conuerted by Ansgratius. The Bulgarians con- uerted by Ioannicius. The Rugians conuerted by the Monkes of Corbeia.	
873	Ioannes VIII.		
883	Martinus II.		
884	Adrianus III.		
885	Stephanus VI.	The Morauias conuerted by Wit- gungus	
891	Formosus.		

An. Chiefe Past.

Other Professours.

Gen. Councells.

897 Bonifaci^o VI. }
Stephan^o VII. } gungus. The Russites conuerted by a
900 Romanus. } Priest sent by the Emperour Basilius.

900

From 900. vntill 1000.

901 Theodor^o II. }
Ioannes IX. }
905 Benedictus IV. }
907 Leo V. }
908 Christophor^o }
Sergius III. }
910 Anastasius II. } Odo Cluniacensis. Wenceslaus.
Lando. } Adalricus. Bruno Colonienfis.
912 Ioannes IX. } Guibertus. Maiolus. Dunsta-
928 Leo VI. } nus. Romoaldus. Elphegus.
929 Stephan^o VIII. } Adelheides. Wolfgangus. Pop-
931 Ioannes XI. } po. Berualdus. Adelbertus.
936 Leo VII. } Aegidius Tusculanus, and others.
940 Stephanus IX. }
943 Martinus III. } The Polonians conuerted by Æ-
946 Agapetus II. } gidius Tusculanus sent by Pope Iohn
956 Ioannes XII. } the XIII. The Sclauonians conuer-
965 Benedictus V. } ted by Adelbert. The Hungarians
966 Ioannes XIII. } conuerted by another Adelbert.
972 Domnus II. }
973 Benedictus VI. }
975 Benedictus VII. }
984 Ioannes XIII. }
985 Ioannes XV. }
995 Ioannes XVI. }
996 Gregorius V. }
999 Siluester II. }

1000

From 1000. vntill 1100.

1003 Ioann. XVII. } Odilo Cluniacensis. Henricus
Ioan. XVIII. } II. the Emperour. Kunegundis.

K k 2

An.	Chiefe Paſt.	Other Professours.	Gen. Councells.
1009	Sergius IV.	Colomanus. Petrus Damianus.	The Laterane Councell, hauing in it 113. Fathers, vnder Nicolas the second Pope, in which Berengarius the Heretike (who denyed the Reall preſence of Christs body in the Bl. Sacramēt) being conuicted, did abiure that Hereſy.
1012	Benedict ⁹ VIII.	Oddas. Simeon the Ermite. Bar-	
1024	Ioannes XIX.	do. Dominicus Loricatus. Go-	
1034	Benedictus IX.	thardus. Edouardus. Wigber-	
1044	Gregorius VI.	tus. Lantfrancus. Gerardus	
1047	Clemens II.	Gandauens. Anselmus. Stanif-	
1048	Damasus II.	laus. Aswerus. Godfridus Am-	
1049	Leo IX.	bianens. Arnulphus Sueſſon. Iuo.	
1055	Victor II.	Bruno Carthusian. Hugo Cluni-	
1058	Stephanus X.	acensis. Hugo Gracionopol. &	
1059	Nicolaus II.	others.	
1061	Alexander II.		
1073	Gregorius VII.	The Vindicians, & multitudes	
1086	Victor III.	of Prussians conuerted in this age.	
1088	Vrbanus II.		
1100	Paschalis II.		

1100

From 1100. vntill 1200.

1118	Gelasius II.		The Laterane Councell, hauing in it 1285. Fathers, vnder Innocentius the III. Pope, against diuers Hereſies.
1119	Calixtus II.		
1125	Honorius II.	Agnes Romanā. Noribertus.	
1130	Innocentius II.	Malachias. Bernardus Abb.	
1143	Celestinus II.	Gulielmus Duke, and after Ermite.	
1144	Lucius II.	Gerardus. Hildegardis. Tho-	
1145	Eugenius III.	mas Cantuariensis. Hugo Lin-	
1154	Anastasius IV.	colnienſis, and others.	
1155	Adrianus IV.		
1160	Alexander III.	The Pomeranians and Norue-	
1182	Lucius III.	gians conuerted by Nicolas the En-	
1185	Vrbanus III.	glish Monke, who after was made	
1187	Gregori ⁹ VIII.	Pope, called Adrian the fourth.	
1188	Clemens III.		
1191	Celestin ⁹ III.		
1198	Innocenti ⁹ III.		

1200

From 1200 vntill 1300.

1216	Honorius III.	Dominicus Inſtitutour of the Or-	Franciscus
1222	Gregorius IX.	der of Dominican Friars.	

An.	Chiefe Past.	Other Professours.	Gen. Councils.
1241	Celestinus IV.	ciscus Institutour of the Order of the	
1242	Innocenti ⁹ IV.	Frāciscan Friars. Maria de Oegne.	
1254	Alexander IV.	Christina mirabilis. Engelbertus	
1261	Vrbanus IV.	Coloniensis. Petrus Mediolan.	
1265	Clemens IV.	Luitgardis. Elizabeth Lantgrau.	The Councell of Lyons hauing in it almost 1000. Fathers, vnder Pope Gregory the tenth, against the error of the Greekes.
1271	Gregorius X.	Antonius Paduan. Gulielmus Bononiens.	
	Innocenti ⁹ V.	Hiacynthus. Alexand. de Hales.	
1276	Adrianus V.	Thomas Aquinas. Bonauentura.	
	Ioannes XX.	Nicolaus Nouesiensis. Hedwigis.	
1277	Nicolaus III.	Medardes. Nicolaus Tolentinas.	
1281	Martinus IV.	Irmgardis. Mechtildis.	
1285	Honorius IV.	Gertrudis. Angela de Fulgineo, and others.	
1288	Nicolaus IV.	The Liunionians conuerted by Medardes.	
1294	Celestinus V.	The Lituanians conuerted by the Knights of S. Marie.	
1295	Bonifaci ⁹ VIII.	The Emperour Cassanes, with innumerable Tartarians conuerted in this age.	

1300

From 1300. vntill 1400.

1303	Benedictus IX.	Iuo Iurifconsultus. Rochus. Christina Sumlensis.	
1305	Clemens V.	Venturinus Bergomensis.	
1316	Ioannes XXI.	Gertrudis ab Oesten.	
1334	Benedictus X.	Godfridus Eptingensis. Henricus Sufo.	The Councell of Vienna, hauing in it 300. Fathers, vnder Pope Clement the fifth, against diuers Heresies.
1342	Clemens VI.	Catharina Senensis.	
1352	Innocenti ⁹ VI.	Albertus Allobrog.	
1362	Vrbanus V.	Andreas Ffulanus. Gerardus Groet, and others.	
1371	Gregorius XI.		
1378	Vrbanus VI.	Azatines Emperour of the Turks, the Iles of Canaries, the reuolted Lituanians, the Cunians, the Bosnians, the Lipnenfians, the Patrinians, and other Sclauonian Nations conuerted by meanes of Pope Clement the sixt, and Lewis King of Hungary.	
1389	Bonifacius IX.		

1400

From 1400. vntill 1500.

1404	Innocēti ⁹ VII.	Colecta. Vincentius Valentinus.
1406	Gregorius XII.	Bernardinus Senensis. Ioannes Capistratus.

K k ;

An. Chiefe Past.

Other Professours.

Gen. Councells.

1409	Alexander V.	Capistranus. Laurentius Iustini-	
1410	Ioannes XXII.	anus. Antoninus Florentin ⁹ . Di-	
1417	Martinus V.	dacus ab Ascala. Andreas Chias.	
1430	Eugenius IV.	Maria Toletana. Dominicus Pi-	
1447	Nicolaus V.	scienfis. Margarita Rauenatenfis.	The Councell
1455	Calixtus III.	Nicolaus the Ermite. Iacobus Pi-	of Florence, vn-
1458	Pius II.	cenus. Iacobus Alemanus. Co-	der Pope Euge-
1464	Paulus II.	lumba Reatin. Ioanna Rode-	nus the fourth.
1471	Sixtus IV.	rigusia. Osana Mantuana, & others.	
1484	Innocenti ⁹ VIII.	The Gamogetiās. The people of the	
1492	Alexander VI.	Kingdomes of Betonine, Guināa, An-	
		gola, & Congo, conuerted in this age.	

1500

From 1500. vntill 1600.

1503	Pius III. }	Catharina Genuensis. Franciscus	
	Iulius II. }	à Paula. Andreas ex Olmo. Fran-	
1513	Leo X.	ciscus Ximenæus. Gentilis Raue-	
1522	Adrianus VI.	uatensis. Martin ⁹ Valentinus. Ste-	
1523	Clemens VII.	phanus Soncinas. Ignatius Loy-	
1534	Paulus III.	ola Institutour of the Society of Iesus.	
1550	Iulius III.	Franciscus Xauerius. Felix Capu-	
	Marcellus II. }	cinus. Stanislaus Kostka. Ioannes	The Councell of
1555	Paulus IV. }	de S. Francisco. Carolus Boromæ-	Trent, vnder
1560	Pius IV.	us. Antonius Pestana. Alexāder	Paul the third,
1566	Pius V.	Capocchius. Nicolaus Fictor. A-	Iulius the third,
1572	Gregorius XIII.	loysius Bertrandus. Edmundus	and Pius the
1585	Sixtus V.	Campianus. Philippus Nereus.	fourth Popes, a-
1590	Vrban ⁹ VII. }	Antonia Romana. Aloysius Gon-	gainst the Luth-
	Gregor. XIV. }	zaga. Cæsar Baronius. Gulielm ⁹	rans.
1591	Innocenti ⁹ IX.	Alanus. Gregorius de Valentia.	
1592	Clemens VIII.	Thomas Stapletonus. Robertus	
	Leo XI. }	Bellarminus, and infinite others.	
1605	Paulus V. }	As in Italy, Frāce, Englād, Spaine,	
		Germanie, Polonia, & other Christian	
		Countreys: besides innumerable people	
		in the Indies, Iaponia, China, Brasilia	
		& other places lately conuerted to the	
		Faith, by Religious men of the Ro-	
		man Faith.	

A D V E R T I S M E N T

to the Reader, concerning the
former Catalogue.

I Would haue thee aduertised (Gentle Reader) that in this my Catalogue, I haue set downe the Names of all the chiefe Pastours, as being the principall members of the visible Militant Church, with obseruation of the yeare or time, and such order of succession, as I could find in those Authours, which I had at hand.

Likewise I haue set downe, the names of some few other Professours, liuing in, or neere those seuerall ages, in which I haue placed them: but in this I haue not bene so curious, either to name all which are knowne, or which my selfe know to haue bene, or to set downe any precise yeare, or orderly succession of their being; but haue contented my self to name only a few in euery age; and this without specifying the particuler yeare, in which they flourished, or obseruing any exact order, in which they succeeded one another.

Thirdly, I haue set downe some principall Councells, or Assemblies of the Pastours, and Doctours of the Church, leauing out many other, which I might haue set downe. The reason why on the one side, I haue set downe these particulers, is, that it may cuidently appeare, that the Catholike Roman Church hath bene continually visible, in such sense as I haue shewed (in the last Chapter of this Part of my Reply) that the true Church must be.

On the other side, the reason why I haue omitted so many other particulers, is, partly that I may not be too tedious to my Reader; and partly that I may not seeme to exact unreasonable

264 Aduertisement to the Reader.

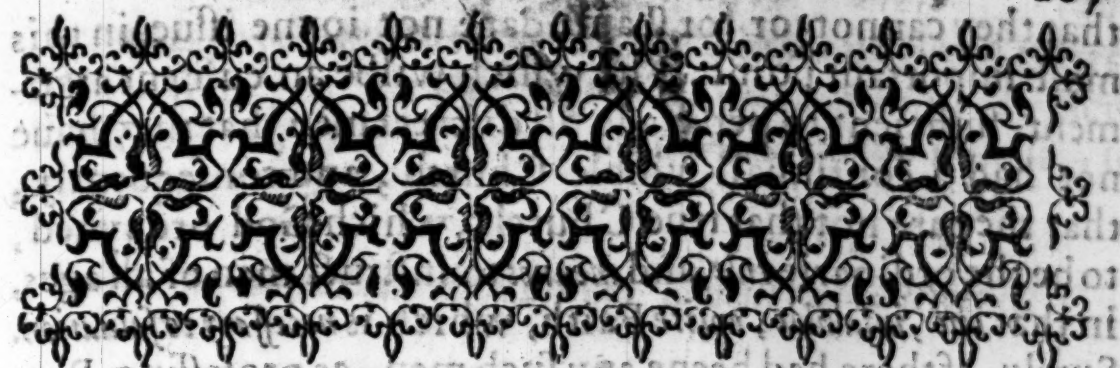
sonable paines to be taken by my Aduersaries, when in my subsequent Challenge, I shall require them to confront, if they can, this Catalogue of Catholike Professours, with a like Catalogue of names of professing Protestants: which while they do not, I may boldly say with old Irenzus, that,

Iren. l. 1. cap. 3. *by only bringing forth that Tradition and Religion, which the greatest, and most ancient, and to all men manifest, I say, the Church of Rome, founded and erected by the two most glorious Apostles S. Peter & S. Paul, receiued of them, and by succession of Bishops, hath brought vnto our time; we do confound all those, which howsoever, either by vaine pleasing of themselves, or vaine glory, or by blindnes and peruerse iudgment, do make erroneous deductions. And this I may the better urge, because (as the same Irenæus affirmeth) there is in the Roman Church a more powerfull principality, by reason wherof, it is necessary for euery Church, that is, for all Christians throughout the whole world, to haue recourse vnto it.*

Ibid.

The end of the first Part.

A CHAL



CHALLENGE TO PROTESTANTS:

REQUIRING

a Catalogue to be made of some Professours of their
fayth, in all ages since Christ.

THE SECOND PART.



Ov v hauing in this sort set down a Catalogue of Roman Catholiks; I challeng my Aduersaries, as *Tertullian* challenged other Heretikes in the like case, saying, *Confingant tale quid Heretici*. Let the Heretikes feigne, or deuise such a thing: I meane, let them, if they can, deuise a Catalogue, sufficient to confront this which I haue set downe; or els men haue iust cause to thinke

Tertul. l. de præscript.

that they cannot, or for shame dare not ioine issue in this most important point. The which wilbe an euident argument, sufficient to perswade all discreet men that they haue not had a continuall visible Church; and consequently, that they are not that true Church, which God ordayned, to be the ordinarie rule, and meanes to instruct men of all ages, in that one, infallible, entire Faith, which is necessary to saluation. Surely, if there had bene any such men, as professing-Protestants continually in all ages, especially in all countreys, it is not credible, but that in all ages, many of them, or some of them, or at least one of them would haue bene noted, and recorded by Historiographers, freinds, or enemies, by way of prayse, or dispraise, in their histories yet extant; as other both men and matters of like, and lesse moment haue bene recorded, and noted, as appeareth by histories at this day to be seene in print.

Now since none such are noted, nor no mention made in any Story, that any such euer was to be noted, before *Martin Luther*, who liued within this last hundred yeares, it is meruaile, with what face Protestants can, or dare affirme, that there hath bene alwayes a continuall professing Protestant Church, not being able to assigne the names of so much as one knowne Protestant in euery seuerall age; which, while they cannot assigne, it is needles to looke for other meanes, or markes to discerne whether Protestants be, or be not the true Church: this being a marke apparent inough, and sufficient to shew, that they be not the true Church. Out of which may be framed this inuincible argument.

The true Church, which must instruct men, in matters of Faith, must be alwayes visible, in such sense, as in the last Chapter I declared.

But Protestants were not alwayes visible, in that sense.

Therefore, Protestants are not the true Church, which must instruct men in Faith.

There are only two things, which my Aduersaries will, or can answer pertinently to this my Challenge. The first is, to caluminate the Catalogue of our professors. The second

second is, eyther to attempt to make a Catalogue of theirs, or when they see they cannot well performe this; to shew some reason, why it should seeme not to be necessary to make such a Catalogue.

S. I. Obiections against my Catalogue answered.

The first obiection.

MY aduersaries will object, that all these which I see downe in my Catalogue, especially those of the Primitive age, were not professours of our Religion, in regard, as they will say, there be diuers points held by vs now a dayes, whereof no mention is made in the writings of the Fathers of that age. To this I answered, first, retorting more strongly the argument against Protestants, who falsely, and absurdely challeng (as M. Iewell did) the Fathers of the first six hundred yeares: or (as M. VVhite doth) the whole Christian Church of the first eight hundred yeares to be Protestants. And I say, that Protestants do hold diuers points now a dayes, whereof either no mention is made in the writings of the Fathers of those ages; or if any mention be made, it is expressely contrary to Protestants, and for vs, and this sometimes with vnanimous consent; whereas Protestants are neuer able to shew, for themselves, and against vs, in any point, such vnanimous consent of those Fathers. Secondly I answered, that to say, there be diuers points held by vs, whereof no mention is made in those ancient Fathers, is no good argument, to proue that, which we hold, was not holden by them. For this is *argumentum ab autoritate negatiua*, which argument is of no force to proue this point, vnles it be first proued, that those Fathers held nothing *explicite*, nor *implicite*, which is not expressely to be found in their writings. But this my Aduersaries will neuer be able to proue. Now on the contrary side, we can shew good reasons, or at least probable presumptions, sufficient to proue; first, that they held more then is expressed in their writings. Secondly, that they held *explicite*, or

implicite the same in all points of doctrine of Faith, which we hold.

First I say, we haue reason to thinke, that they held more then is expresse in their writings: because (since ordinarily the writings of these Fathers were not by them set out of purpose, to expresse in particuler euery thing, that they held *implicite*, or *explicite*, concerning all matters of faith; but rather were written vpon some speciall occasion:) it is to be thought, that their writings containe *only* some parts of the doctrine, to wit, so much of it as was then requisite to be written, vpon that speciall occasion. The which is confirmed euen by experience of these our times, in which, although learned men do ordinarily set dowde more expressly in Catechismes, bookes of controuersies &c. what the Catholike fayth is in diuers points, the formerly it hath bene set downe, as they haue more occasion, by reason of more heresies dayly arising, then learned men of former ages when those heresies were not, haue had: Yet no learned man now adayes writeth euery thing, which *explicite*, or *implicite* he belieueth to be the Catholike Faith. For euery Catholike man belieueth *explicite*, or *implicite*, all that is contayned in Scriptures, and traditions, in that he belieueth whatsoeuer was reuealed by God to the Apostles, and deliuered by them, in word or writing, to the Catholike Church, and which the Church, in Scriptures, and vnwritten traditiōs, propoundeth & deliuereth to vs; diuers particulers wherof are not necessary to be expressly knowne to, or written by, any particuler learned man of any age: but are alwayes preserued at least in the *implicite*, or infolded faith of the Church; the which infolded faith of the Church may, and shalbe vnfolded (the holy Ghost still assisting, and suggesting all the foresayd reuealed truth) as necessitie shall require, that the truth should be, in any point, expressly declared; which necessity chiefly is, when some new heresy ariseth, oppugning particularly the truth of that point.

Secondly I sayd, that the ancient Fathers of the primitive Church did hold *explicite*, or *implicite*, all points of Faith, that we hold. This will appeare by these ensuing con-
 sider-

considerations.

First it is certaine, that the Apostles taught the whole corps of Christian doctrine, partely by word, partely by writing; which, as a sacred *depositum*, was commended by S. Paul to S. Timothy, and other succeeding Bishops, and Pastours of the Church, to be maintayned allwayes in the Church, against all prophane innouation of heresies in these words: O Timothy keepe the *depositum*, auoyding the prophane nouelties of voyces, and oppositions of falsly called knowledg, which diuers promising, haue erred about the Faith. The which words Vincen- *Vincentius* tius Lyrinensis expoundeth thus. VVho (sayth he) at this day hath Lyrinensis the place of Timothy, but either the whole Church, or especially the *aduersus* whole body of Prelates, who ought themselues to haue the whole knowledge *haereses* of diuine Religion, and also to instruct others? And a litle after. VVhat *cap. 17.* is meant by this *depositum*? that is (sayth he) that which is committed to thee, not that which is inuented by thee; that which thou hast receaued, not that which thou hast deuised; a thing not of wit, but of learning; not of priuate vsurpation, but of publique tradition; a thing brought to thee, not a thing brought forth of thee; wherein thou must not be an authour, but a keeper; not an Institutor, but a sectator; not a leader, but a follower. Keepe the *depositum*, preserue the talent of the Catho- like Faith pure, and sincere; that which is committed to thee, let that remaine with thee, and that deliuer vnto the people. To the same purpose S. Irenaeus sayth: VVe must not seeke the truth among others, Iren. l. 3. which is easy to receaue from the Church, when the Apostles haue most cap. 14. fully layd vp all the truth in it, as in a rich treasure house. Also the same Irenaeus sayth. VVe must heare and obey those Priests. who haue lib. 4. c. 43. succession from the Apostles, who with successiō of their Episcopall function, haue receiued the charisma of truth.

Now, supposing that this sacred *depositum* of the whole corps of the reuealed truth is preserued in one, or other succession of Pastours, of one or other company of Christians, called the Church; either it must be graunted, that it was preserued in that succession of Pastours, which my Catalogue sheweth: or els I must require my aduersaries to set forth another Catalogue of Pastours, vnto whome this sa- Eph. 4. cred *depositum* was committed, and from whom we may re- v. 13. 14. ceieue it, as need shall require. For to say that the diuine

Irenæus l.
4. c. 4.

Eph. 4. v.
13. 14.

Ioan. 16. v.
13.

truth committed to the custody of the Pastours (whome God hath appointed to be alwaies in the Church, of purpose to preferue men from wauering in faith, and from being carried about with euery wind of false doctrine) did at any time, wholly, or in part, by contrary error, faile in them vniuersally in such sort, that there should not in all ages be found one, or other company of Pastours, & Priests, whom we could know still to keepe the *depositum* inuiolate, and entire; and whome consequently (according to *Irenæus* his saying) we ought to obey, as being men, who with succession of their Episcopall function, receaued also the *Charisma* of truth. If (I say) this were so that Gods truth in all, or in part had *explicite*, & *implicite* perished frō the mouth of all knowne Priests and Pastours; Gods ordinace it selfe, who, for the generall good of the Church, appointed these Pastours, had byn deficient, or had failed of the intended effect. For how should men be preserved from wauering; in faith, or from being carried about with euery wind of false doctrine, by Pastours appointed to be for that purpose, vnto the worlds end, if in some ages no such Pastours were, or were not knowne to be, or being knowne to be the Pastours, yet did vniuersally faile to preserve the entire formerly receaued truth, by belieuing, and teaching, and so making the people believe contrary errors? If this were so, the holy Ghost had failed to teach the Church all truth, and consequently Christs promise had not byn performed, which said, that, *The Spirit of truth shall teach all truth*. Some Pastours therefore alwaies are in the Church, who without spot or wrinkle of any error in faith, shal preserve the entire truth: and by the assistance of Christ and his holy Spirit, shalbe able as need shall require, to unfold and deliuer to the people the same truth, thereby to preserve them from falling into error, and from wauering in faith.

Wherefore if my Aduersaries will deny the Catalogue of Pastours, which I haue set downe to be of such, as haue alwaies preserved the foresaid sacred *depositum* of the truth entire, and inuiolate; I require first, that they will assigne another Catalogue of such, as did continually preserve it whole

[*The Fathers agreed with the present Roman Church.*] 271
whole, and without change. Also I require, that they as-
signe the first Pastour of my Catalogue, which failed in
preserving the truth, setting downe withall the point of
doctrine wherein he erred, and naming other Pastours who
resisted, and continued to resist. Lastly I require, that they
assigne not (as their manner is, and as M. VVbite doth) such
particulars as they may see ordinarily answered, and refu-
ted by Catholike Authors, but some plaine instances, which
neuer were yet, nor cannot be answered, or refuted.

VVbite
digress. 51.
& 52.

Which my demands if they cannot satisfie (as I am
sure they cannot) every discreet man, carefull of his soule,
will see, that it is not safe, to forsake this reuerend ranke,
and orderly succession of knowne Pastours, to follow such
a phantasticall *Platonick Idea* of an *inuisible company* of Profes-
sing Protestants, which M. VVbite imagineth to haue alwaies
bene; as every other heretike might imagine the professors
of his sect to haue alwaies byn: Or to run after such a rab-
ble of ragged heretikes as the same M. VVbite assigneth for e-
minent members of the Protestant Church, the which nei-
ther haue interrupted succession or continuance, in time, or
place, nor vniformity in doctrine with the anciēt Church,
or one with another, or with the Protestants of this age.

VVbite
pag. 338.

Ibidem
p. 394.

This foresaid consideration may suffice, to let any
indifferent man see, that the same doctrine of faith, which
the ancient Fathers held, is holden at this day, by Pastours
of our Church; or at least may stay him, from thinking that
the same faith is not holden.

In which point, if he desire to be more fully satisfied,
let him read *Iodocus Coccinus* his booke intituled *Catholicus the-
saurus Controversiarum*, in which he shall see particularly set
downe point by point, the ancient Fathers, with vnanime
consent, testifying for vs against Protestants. The which
to be so, in many points, the *Magdeburgians* being themselves
famous Protestants, do likewise testify, who hauing taken
great paines in seeking ancient Histories, and monuments
of the Fathers writings (to see if they could find any testi-
mony of antiquity to countenance their cause) are forced at
last to acknowledge the ancient Fathers to testify in many
things

things against them, and for vs; all which their testimonies they thinke to wipe away, with saying, that these were the errours, or blemishes of the Fathers; which is as good a iest, as if a guiltie person, being desirous to cleere himselfe at the barre by the witnesse of honest men, and hauing diligently sought, and finding that all honest men will beare witnesse against him; yet to make a shew, will needs bring in a number of honest and substantiall men, bidding them to giue their verdict of purpose, that when they haue all deliuered the truth, he may, forsooth, say, they all lye, or are deceyued.

See the
Protestants
Apology
where
these
points are
handled
largely,
tract. 1.
sect. 1. &
deinceps.

This also to be so, is shewed in the Protestants Apology, where particularly is proued, out of diuers learned Protestant Writers: first, that the Faith we professe is the same that *S. Gregorie* professed, and by *S. Augustine* the monke, taught vs English men at our first conuersion. Secondly that the same Faith was vniuersally professed for sundry ages before, and namely, that it agreed in substance with the first Faith, to which the Brittans were conuerted in the Apostles dayes. Thirdly that diuers particuler points of our doctrine are acknowledged, by learned Protestants, to haue bene taught by the ancient Fathers, namely *Vowes*, *Reall presence*, *Reseruatiō of the Sacrament*, *mingling water with wine*, *Antichrist to be but one man raigning*, and *persecuting but for a short time*, *Altars*, and *Sacrifice*, *Purgatory*, and *prayer for the dead*, *Iimbus patrum*, *free will*, and *merit of works*, *Inuocation of Saints*, *efficacie of Baptisme*, the *signe of the crosse*, & other ceremonies: *Confession*, *absolution*, *pennance*, *Satisfaction*, *Primacy of Peter and the Roman Sea*, *Apostolicall vnwritten traditions*, *professed chastity of Ministers*, *Chrisme*, *Consecration of Monks*, *Lent-fast*, and *fasting from certaine meates*, the *innocent parties remaining vnmarried in case of adultery*, *VVorkes of supererogation*, *names of Metropolitan*, *Archbishop* &c. for all which, the sayd Protestant Apology citeth the names, and bookes, and often times the very words of the learned Protestants, as may be seene, and I wish the Reader for his more satisfaction to see.

Lastly that our Church holdeth the very same, and no other Faith in substance, then that which was held by the

[*The Fathers agreed which the present Rom. Church.*] 273

the ancient Church may appeare by the very nature, as I may say of our Church; whose property, and condition is not to inuent of new, or to alter any doctrine, in any matter of Faith; but to receiue humbly, and obediently, at the hands of our present Pastours, what they in like maner learned of their predecessours; and still to hate, and resist all inuouation, in any matter of Faith, no lesse then a deadly poyson, as knowing, that the least infection of any new inuented heresy, or alteration in matter of Faith, doth corrupt, and adulterate the whole Faith, and taketh away infallible authority, and credit from the Church. Wherefore our Pastours haue bene, like men appointed to watch, very vigilant, in noting, reprehending, resisting, and condemning all inuouation in Faith, and sometimes casting incorrigible members out of the Church, euen for a word or two, prophanely inuouated contrary to the custome, and Faith of the Church. The which course being duly obserued (as chiefly by Gods prouidence, and partly by humane diligence, it hath bene, and shalbe still obserued) it is not possible, that there should be such alteration in religion, or difference betwixt faith, and doctrine of the ancient, and present Pastours of the Church, as our aduersaries ignorantly, or maliciously object. For as *Vincentius Lyrinensis* sayth, the Church of Christ is a carefull keeper of religion, committed to her charge: she neuer changeth, or altereth in it any thing: she diminisheth nothing; nothing she addeth, to wit, as a doctrine of Faith.

True it is, that by reason of heresies arising, the Pastours, and Doctours of the Church, in latter ages haue had occasion to write more largely, and expressly about diuers points, then was done in former times, when no such heresies were: and that for confutation of those heresies, and more explication of the formerly receyued Faith, these Pastours, and Doctours haue vsed some kind of more significant words then formerly were vsed, in which sort, the terme of *omouias* was brought in, against those, who denyed Christ our Sauour to be true God; and *deitoxos*, against those, that denyed our Blessed Lady to be the Mother of God; and *transubstantiation* against those, who denyed the

Grego. de Valer. 2. 2. dis. 1. q. 1. de obiecto fidei p. 6.

Catholicorum hoc fere proprium deposita Sanctorum Patrum & commissa seruare, prophanas nouitates damnare.

Vincent. Lyr. l. aduersus hereses.

Vincentius Lyrinensis. contra heres. c. 32.

conuerſiō of the ſubſtance of bread into the ſubſtance of the body of our Lord. The which tearmes (although they may ſeeme to ſmell of noueltie) yet indeed are not of that prophane ſort of nouelty of voyces, or words, which the Apoſtle witheth to be auoyded: becauſe the ſenſe of theſe words is not different frō the faith, and phraſe vſed formerly by the Church, but do only explicate more plainly, or ſignify more fully, and cleerly, that which was formerly belicued, and taught by the Church. Which kind of explication of the ancient faith, to be lawfull, and allowable, we may learne out of *Vincentius Lyrinenſis*, who, although a moſt true louer of antiquity, alloweth ſuch new explication of the faith, as we may ſee in his golden Treatiſe, where hauing declared excellently, by that ſaying of the Apoſtle, *O Timothy keepe the deſpoſitum &c.* that nothing is to be inno-
Vincent. Lyrinenſ. cont. har. cap. 2. uated in faith, he ſheweth how this notwithstanding, the ancient faith may in proceſſe of time be more explained, and that for more eaſie vnderſtanding of it, to an old
Cap. 28. 29. 30. article of faith we may giue a new name.
Cap. 32.

The ſecond Obiection.

MY Aduerſaries may ſecondly object, that all this notwithstanding, it cannot be denied, but that in particular mens writings, ſet out in theſe latter ages, there haue bene, and are found diuers errours, contrary to the former faith of the Fathers. To iuſtifie the truth of this obiection, it ſeemeth that *M. VVhite* hath with great paines, raked together all the riſſe-raſſe and odde opinions he could find, in any particular Catholike Authours; as thinking belike, this way to diſcredit the Catholike cauſe. But he is very ſhallow-witted if he thinke by this meanes to ouerthrow, or ſhake the vniuerſall faith of the Catholike Church. For
Introduet. quaſt. 3. (as I noted in the Introduction) the Catholike Church doth not build her faith vpon any private doctours opinion: nor indeed do thoſe private Doctours deliuer their ſaid opinions, as any points of their owne, or other mens faith, euen then when in theſe their private opinions, they hold
 this

this or that matter to pertaine to faith, which other men thinke not to pertaine to faith, but rather submit all their opinions (as hereticall Doctours, which haue no faith but priuate opinions, will not) to the faith, iudgment, and censure of the Catholike Church; being also ready to renounce any of their opinions, whensoever by lawfull definitiue sentence of the present Pastours, or otherwise they may perceauē them to be contrary to the ancient fayth of the Church.

Hence *M. VVbite* may see how vainely he hath spent his time, in seeking the sinkes, and sweeping together so many od sentences of some Catholike Authours, as here and there he noteth in his writings, the which haue no more force against the sincere vnity of doctrine of faith, maintained by the authority of our Church, then that heape of filth, and ordure of ill life of some particuler men, which he hath scraped together, doth proue against the sanctity of the profession of the Catholike Church. And it is meruaile that the man hath so little wit, as to labour so much, either in shewing contrariety of opinions among Catholikes, which altogether is impertinēt to the vnity of their faith: or in discovering the faults of some lewd persons, which is altogether impertinēt to the sanctity of the profession of the Church; especially when if he did but looke into the bosome of his owne Protestant Congregation, and particularly into the life and doctrine of the very primitiue parents therof, he may find it no lesse, but (all circumstances considered, namely of the smallnesse of the number of the men, and by little space of time, since it came into the world &c.) farre more faulty, in either kind. And so he ought to haue bene afraid, least he had said all against Catholikes, that his blind zeale, or malice could deuise; that the shame would be returned so much the more against his Euangelicall brethren; some of which (as *Luther* confesseth) haue byn for their ill liues farre worse, thē even themselues were, when they were Papists: and (as I may bouldly say) for odde errors, absurd, and impious opinions, far worse then any Papists. Which their absurd & impious opinion,

See *Calvino*
Turcismus.

who list to read, he may find set downe in *Calvino-Turcismo*, and other Authors: and may oppose them to these, which *M. VVhite* relateth with this aduantage, that whereas, if by ignorance, or passion, some Catholike writers hold any vaine opinions; yet actually or virtually they submit them to the Faith and censure of the Church; and so are not to be thought obstinately to erre in Faith, but in priuate opinion, about some matter not sufficiently knowne to them to be contrary to the Faith of the Catholike Church. But Protestant Doctours (who haue no other Faith but their owne firmly-setled opinion, gathered, as it seemeth to them, out of Scripture; who also will not, neither actually, nor virtually submit these their opinions to the Faith, and censure of any Church, ours, or their owne) may (by their erroneous opinions, obstinately maintayned against the Church) be conuincd of so many absurd, and impious obstinate errours in Faith, as they haue absurd, and impious opinions groundd, as it seemeth to them, vpon Scriptures.

VVhite

pag. 349.

But it seemeth, *M. VVhite* regardeth not, what may be obiected against his brethren, so that he may say something against vs: and therefore in one place he doth (in effect) vrge this argument against vs. If the ancient Catholike truth did continue among vs in all points, then there could not be among our Doctours variety of opinions in any point, no more then there is in the doctrine of the Blessed Trinity, or Incarnation. I answered, first, that this may better be vrged against the Protestants, who, as appeareth in *Calvino-Turcismo*, haue not onely vncertainty, and variety of opinions in other points, but euen about the doctrine of the Blessed Trinity, and Incarnation; neither haue they any such sufficient meanes (as we haue) to take away this variety of opinions. Secondly I answered, that the variety of opinions which is among our Doctours, either is not in matters pertayning to Faith: or if the matter pertaine to Faith, the variety is not in the substance of the point, but in some circumstance which may be held this, or other waies, without prejudice to Faith: or if in some rare case, any priuate Doctours hold opinion against the substance,

or

or circumstance, so farre as pertayneth to Faith, this is in ignorance, and with readines to put away this opinion, so soone as they vnderstand the contrarie to pertaine to Faith, by some euident prooffe of Scripture, or Tradition, or by declaration of the present Church: which is an argument, that although they erre in opinion, yet they erre not in implicite beliefe, euen of the very point, wherein, through ignorance, they do erre in opinion. Now the reason, why this ignorance, and consequently variety of opinion, may be in some points, which formerly were held as points of Faith, rather then in the doctrine of the Blessed Trinity, and Incarnation, is, because these mysteries are more necessarie to be expressely knowne of all sorts, then some other points of Faith are; and consequently men are (as they are bound) more carefull to get expresse knowledg of them, according to the knowne sense, & exposition of the Church; which Church also hath more expressely determined, what is to be holden in these points, then in some others; which (although necessarie to be believed, *explicitè* or *implicitè*) are not so necessary to be expressely knowne of all sorts.

The third Obiection.

THIRDLY my Aduersaries may object errors to haue bene not onely in priuate Doctours, but also in the decrees of Councells. This stale obiection is answered, I know not how often, by Catholike Authors. The summe of the answer is, that either the Councells, which may be objected by my Aduersaries, were not generall Councells, lawfully called, continued, and confirmed: or that which is, by my aduersaries, accounted an error, either was no error; or was not definitiuey concluded; the error rather being in my aduersaries, or others whom they haue followed, who may, either ignorantly accompt that an error which is none; or corruptly cite the words, or misinterpret the mind of the Councells, allcadging that to haue bene defined by this, or that Councell, which is not. So that it pertaineth to my aduersaries, if they will

obtaine any thing by this obiection, not only to say this Council, and the other Councell haue erred: but they must proue the Councell, whose error they shall object, to haue byn a generall Councell lawfully called, continued, and confirmed. And that the error is an error in faith; and that this error was concluded by the definitive sentence of the Councell, truly cited without corruption, and truly interpreted, according to the mind of the Councell.

*White in
his preface
to the
Reader.*

M. White maketh his fairest flourish about the second *Nicene* Councell, condemned (as he endeauoureth to proue) by the Councell of *Frankesford*, for defining, that the same adoration and seruice ought to be given to Images of Saints, which is giuen to the diuine Trinity. But first the *Nicene* Councell, which indeed was a generall Councell, did not define that Images were to be worshipped with honour only due to God; which supposeth that men must accompt Images Gods. This grosse conceipt could neuer haue entred into any Christian mans mind, who knoweth the first rudiments of Christian Religion, that there is but one only God: and therefore it may not be thought, that so many Reuerend & learned Bishops as were at that Council (who this Minister malepertly calleth vnlearned, and simple persons) could euer haue conceiued, and much lesse that they would haue definitiue concluded so grosse an error, and published it to the world. Nay the *Nicene* Councell was so farre from defining, that Images were to be worshipped with *latria*, or diuine honour, as expressely it denieth diuine honour to be done to the; as appeareth by these words of that Councell. *We define Images to be honoured &c. that by looking vpon the painted Images, all that do behould them, may come to the remembrance, and desire of the things represented by them; and may exhibite to them an honourable salutation, and worship; not, according to our faith, true latria, which is due only to the diuine honour.* Now as touching the *Frankesford* Councell: first, it was not General: neither euer did the Popes Legats (if they were present) assent to condemne the *Nicene* Councell: neither did the Pope euer confirme any such condemnation. Besides, no such condemnation is to be found in the Councell of *Frankesford*:
all

all that is found being in a forged booke, ascribed falsely to *Charls the Great*; in which also that feigned Canon, which is cited as the Canon of the Coucell of *Frankesford*, nameth not the *Nicene*, but the *Constantinopolitane* Coucell. By which may appeare, that the authour of that booke, neither knew what the *Nicene*, *Constantinopolitane*, or *Frankesford* Council did truly hold, or decree, but set downe that Canon, either by hearsay, or at aduventure, by the imagination of his owne head.

The fourth Obiection.

FOURTHLY my aduersarie *M. VWhite* objecteth eight *VWhite* points, wherein (as he saith) the Church holdeth contrary to that, which it hath formerly held, to wit, the *Conception of the Virgin Mary*, *Latin seruice*, *Reading Scriptures*, *Priests Mariages*, *Images*, *Supremacy*, *Communion in one kind*, *Transubstantiation*. To this I answer here only briefly, and in generall, referring the Reader, for more particulars, to other Catholike Authours, who, *ex professo*, write of these pointes. *Aug. l. de First concerning the Conception of the Bl. Virgin Marie*, it neuer was vniuersally held by the ancient Church, as a point of Faith, that she was conceived in sinne. For if it had byn so held, *S. Augustine* would neuer haue pronounced so absolutely, as he doth, that, when question is, concerning sinne, he would haue no mention of the Bl. Virgin. Neither is it now held by vs, as a point of Faith, that she was not conceived in sinne, this being one of those points, in which, according to *S. Augustine*, an erring disputer is to be borne withall, in regard the question is not diligently digested, nor confirmed by full authority of the Church. *Aug. l. de na. & gratia*
See other testimonies of Fathers in Bellar. 10. 3. l. 4. c. 15. Aug. de verb. Apost. serm. 14. Cōc. Trid. sess. 5.

Secondly touching *Latin seruice*, although *M. VWhite* say (as it is easy to say) that all antiquity is against vs, in this point: yet he will neuer be able to proue solidely, that the ancient Church did condemne this our practise. The words of the Apostle which he alleageth, proue nothing to the purpose, as is shewed by *Bellarmino*: and as for other Authors, which he citeth, they do not disallow this our practise, or accompt it vnlawfull: wheras, both by *VWhite* p. 343. *Bellar. l. 2. de verbo Dei c. 16.*

by reason, and authority, our Authors shew it to be both lawfull and laudable. See Bellarmine lib. 2. de verbo Dei. cap. 15.

2. Pet. 3.
v. 16. Thirdly touching forbidding the Layitie to read Scriptures, and to haue them in the mother tongue; there is no such generall prohibition among vs, All that we say, is, that the holy Scriptures should not promiscuously be permitted to all men, at least in dangerous times, when men may, by rash misinterpreting, fall easly into errour, and heresy, running therby into their owne perdition; but that care should be had, that the parties disposition be such, as is like to take benefit, and not harme by them. The which our practice is not condemned by our Sauour Christ, or by the ancient Church: but is most conformable to our Sau-

Matth. 7.
v. 6. ours saying, giue not the holy to doggs; nor cast not pearles before hoggs. Now care being had that the parties disposition be such, as may take benefit by reading, or hearing, and no harme, by rash misinterpreting, we do not prohibite, but with due order permit, and with the Scriptures, euen in the mother tongue to be read, and heard, both by lay men, and women.

104.5, v. 39. That sentence of our Sauour, *Search the Scriptures*, which is so often vrged by Protestants, doth not proue a necessitie, for all men, immediately to read the Scriptures. For first these words were not spoken to all in generall, but to Pharises and Princes of the people. Besides, they eyther containe no precept, as S. Cyril expoundeth, or no absolute, but conditionall precept, or rather licence, that since they would not belieue our Sauour himsele, they should or might search the Scriptures, which themselves did admit. Lastly if it were an absolute precept, obliging all sorts of men; yet since it is affirmatiue, it is not to be thought, absolutely to oblige all in particuler, especially at all times, and with whatsoeuer inconuenience of circumstances: but rather to be limited to such particuler persons, times, and other circumstances, as may make the obseruation of it necessary, or at least conuenient, as happeneth in other affirmatiue precepts. Which limitation if my Aduersaries will not admit; I aske how they will haue those to fulfil this precept, who cannot read at all? Or who, by onely reading,
can

can no more vnderstand the Scriptures in English, then if they were in Hebrew? How chance also that they do not oblige euery man to read all the Scripture, yea at all houres, and to do nothing els, but read and search into the whole Scripture? For if, because the words seeme absolute, they *VV*hite will admit no limitation; then these my questions must be satisfied, which proceed vpon supposall that the precept be absolute, and generall, without all limitation. pag. 344.

Fourthly touching *Marriage of Priests*, *M. VV*hite citeth a mistaken sentence out of the Apostle, and boldly affirmeth after his fashion, that marriage of Priests was ordinary in the Primitiue Church. But he neither proueth our practice vnlawfull, neither indeed can he proue that the contrary practice, either of marrying a wife, or vsing the company of a wife, was euer lawfull after *holy orders*: but rather may find it generally condemned for vnlawfull. *M. VV*hites examples to the contrary either are not authenticall, or they speake of those, that were married before *holy Orders*, who neuer companied with their wiues after. See Bellar. l. de Cler. c. 19. Protest. Apol. Tract. 1. Sect. 3. nu. 1. & Sect. 7. & Tract. 2. c. 1. sect. 3. VVhite pag. 344. first edition & 345. in the second edition:

Fifthly touching *Images*, whereas *M. VV*hite sayth, that the Church of *Rome* worshipeth, and commaundeth men to worship them with the very same diuine honour, which is due to God himselfe: First, no man holdeth, that the images of Saynts are to be worshiped with the very same diuine honour, which is due to God, because the Saints themselves being more honoured of vs, then their images, are not honoured with diuine honour. Secondly, although some say, that the image of Christ, is to be worshipped with the same honour that the *prototypus* is; yet these be but some; and that which is sayd by these some, is not so to be vnderstood, as *M. VV*hite seemeth willing to make his Reader belieue, as though they meant, that the very honour due to our Sauiour, should be giuen to the image it selfe; which cannot be, vnles we should be so foolish, as to conceaue, and iudge, that the image it selfe were indeed Christ the sonne of God; which none that hath learned the first rudiments of Christianity, can conceiue, and iudge. Those therefore that vse that manner of speech, do onely meane, where for shame he addeth a limitation saying: Some of them (ha- uing in the first edition absolutely sayd without limitation, the Church of Rome wor- shipeth) &c.

that the Image is worshipped with the same worship only improperly, & *per accidens*, or at the most *Analogicè*. All which manners are far from giuing any diuine honour, euen to the Image of Christ himselfe, as will appeare by only declaring, what it is to giue worship to an image improperly, and what *per accidens*, and what to giue it *Analogicè*: the which I thinke good to declare in this place, because I imagine, if Protestants did but rightly vnderstand our doctrine, in this and other such points, they would not be so much averted from it, as, through the slaunderous misreports of our Aduersaries, now they are.

Note therefore first, that we are said to worship an Image improperly, when as we take it *obiectiue*, and make it the vicegerent of the thing, considered as absent, or distant, by it representing to our mind the thing it selfe; no otherwise, then in a Comedy, or Play, the person of the King may be represented by another person; to whome, in this case, all due respect, and speech may be made, as if he were the King himselfe. In which case notwithstanding, all the honour is properly done *onely* to the King, and is *onely* improperly done to the person, which representeth him. In this manner it is, that Preachers sometimes fixing their eyes on the Image of the Crucifix, direct their speech to Christ himselfe; not that they think, or would haue the people to thinke that the Crucifix is Christ, more then those that make such a Comedy, or Play, as I spake of, do thinke or would haue others to thinke, that the person which representeth the King, is the very King himselfe, or that the honour is done to him, as to one conceiued really to be the King himselfe.

In this manner also it is, that on good Friday, in Cath. Countreys, they adore, and creep to the Crosse. For all this adoration and creeping is exhibited (properly speaking) *onely* to Christ himselfe: and none of this honour properly is giuen to the Crosse it selfe: the which vnproper manner of honouring the Crosse or Crucifix, is no more iniurious, or prejudiciall to the honour of God, then the kneeling, which might be made in such a Comedy, to him that re-
presen-

presenteth the Kings person; or which men vse to make before the Chayre of Estate, is iniurious, or preiudiciall to the honour of the King. Neither are Christian people more likely, by these customes of the Church, to fall into Idolatry, by conceiuing Images to be the very thing which is adored as God, or as a Saint; hauing both their Pastours instruction, and their owne reason, and Faith to tell them the contrary; then Kings Subiects are in danger, by the foresaid Playes, or the custome of kneeling to the Chaire of Estate, to commit Treason, in conceiuing the Player, or Chayre to be the King, & giuing that respect of Soueraigne duty to the Player, or to the Chayre, as to the very King; in regard their owne reason, and but ordinary instruction will teach them, that the Player, or Chaire is not the King himselfe; and that the respect giuen to them, is not giuen to them, as to the very King.

Note secondly, that we are said to worship an Image *per accidens*, when as we do not thus take the Image *obiectiue*, as vicegerent of the thing, considered as absent, or distant, but when as we consider the thing it selfe presented, and as it were vested with the Image, or shining to vs in the Image; as it happeneth to vnlarned men, who sometimes cannot frame a concept of Christ crucified, but by meanes of the outward Image; and as it happeneth to all men, who in this life (at least ordinarily) cannot vnderstand any thing but by meanes of the inward images of their imagination, and phantasie, according to that of Aristotle: *Oportet intelligentem phantasmata speculari*. In this case, the adoration which we make at the sight of the Image is, *per se loquendo*, only exhibited to the thing; yet it may be said to be giuen *per accidens* to the Image, no otherwise then when we bow downe to the King cloathed in his Princely robes; our bowing, *per se loquendo*, is only to the Kings person, yet it may be said to be done, *per accidens*, to his robes.

Note thirdly, that we may be said to giue the same honour to the Image, which is giuen to the thing *Analogice*, to wit, the same in name, not in nature; the same in similitude of proportion, not in substance or equality of perfe-

tion; which I explicate thus. To an Image, being a thing without life, or vnderstanding, properly speaking, there is not due either *latria*, *hyperdulia*, or *dulia*, or any other, so much as ciuill worship, of the same nature, substance, or equality, which is due to the thing which it may represent; but a farre inferiour manner of worship, proportionably more, or lesse, as the thing which it representeth, is more, or lesse worthy; the which, although thus it be farre inferiour to the worship due to the thing it selfe: yet in regard it is giuen, onely for the resemblance, or relation it hath to the thing, it may, after a sort, partake the name of the worship, due to the very thing: and may, in a secondary manner, be reduced to it; therby being distinguished from the worship due to other images, and receauing more or lesse morall dignity, then is in the worship due to other Images.

This to be so, is proued, because, that what proportion there is betwixt the Image, and the thing whereof it is the Image, the same is betwixt the worship due to the Image, and the worship due to the thing. But first, the Image is not the same with the thing, in nature, substance, or equality of perfection, but far inferiour. *Ergo*, the worship due to the thing, and due to the Image, is not the same in nature, substance, and equality of perfection, but far inferiour. Secondly, the Image may haue the name of the thing, and may be reduced, in a secundarie manner, to the kind of the thing; therby being distinguished from other images, and to receiue proportionably more, or lesse morall dignity, then other Images haue. *Ergo*, the worship due to the Image may, in a sort, haue the name, and may, in a secondary manner, be reduced to the worship of the thing, thereby being distinguished from the worship due to other Images; receyuing also more, or lesse morall dignity, then is in the worship due to other Images.

This explication may seeme perhaps too subtil for euery ones capacity; as indeed it is, being intended by me for the satisfaction of more pregnant, and iudicious witts. For the simple sort, it may suffice to vnderstand; first, that in truth, and speaking properly, none of vs hold, that the
same,

same, but a far inferiour kind of honour is due to the Image, then is due to the thing, whose Image it is. Secondly, that to giue such an inferiour kind of worship to Images, proportionably more, or lesse, as we esteeme, more or lesse, the thing wherof it is an Image, is no way to be misliked. For we see, that euery one beareth some kind of ciuill respect to the very picture of his friend, proportionably more or lesse, as in a ciuill amity he loueth his friend more or lesse, setting it in a decent place &c. the which respect to his friends picture is no way any hinderance, but rather a great help to shew, and increase his respect to his friend, in his owne person; and cannot be accounted iniurious, but gratefull to his friend: Euen so, that inferiour kind of religious reuerence, and respect, which we giue to the Image of Christ, and his Saints, more or lesse: this reuerence and respect (I say) done to the Images reliques &c. is so farre from being a hinderance to the reuerence, and respect due to Christ himselfe, or to his Saints; as rather it much helpeth vs to shew, and so to practise, and so to increase our reuerence, and respect to Christ himselfe, and to his Saints: and therefore cannot be thought iniurious, but very gratefull vnto them.

Now vnderstanding our doctrine, and practise about worshiping of Images in this manner, M. VVhite doth not, nor euer wil be able sufficiently to shew it to be vnlawfull, or contrary either to Scriptures, or to the doctrine of the ancient Church. The proofes which he bringeth are either impertinent, or of small moment, or are answered already by Catholike Authors.

Sixtly concerning the *Supremacy*, there are so sufficient testimonies both of Scriptures, and Fathers alledged by our Authors for it; that it is meruaile that M. VVhite durst aduenture to reckon it for a point, wherein we disagree from antiquity; especially vpon so sleight grounds, and insufficient authorities, which are so ordinarily answered by our Authors, as I thinke it not worth spending inke, and paper about them. True it is, that the practise of this authority might, as occasion vrged, be more at one time,

See Bellar.
l. de Imag.
c. 13. 14. 15.
16. 17. 18.
19.
Bellar. l. 2.
de Rom.
pont. c. 2.
13. 14. 15.
16.
Iodocus
Coccinus &
others.
Bellar. l. 2.
de Rom.
Pont. c. 21.
& deinceps.

Bellar. l. 5. de Rom. Pot. c. 7. 8. then at another: but the fulnesse of all Pastorall power ouer all Christs sheep, was equally in all Popes, from the very beginning, when it was giuen by our Sauour, peculiarly to S. Peter, and in him to his Successours.

See *Greg. de Valent. tom. 4. disp. 6. q. 8. p. 5. §. 8. 9.* Seauently, concerning *Communion in one kind*, I answered that the practise of the ancient Church it self did vse, sometimes receauing *in one kind*, as is shewed by Catholike Authors: & although it vied also receauing in both kinds: yet this proueth not, that to receaue *in one kind* is contrary to the Law of God, but rather that it was by the Law of God left indifferent. Now in matters left indifferent by the law of God, the practise of the Church may be different, in different times or places, according to the difference of occurring motives, and reasons: and all good. Which answer may be applyed, in case *M. VVhite* shew other differences in the ancient, and present Church practise; which to shew is altogether impertinent to this our question, where we are to see onely, whether there be any practise, or point of doctrine, maintayned by the present Church, contrary to the law of God, or contrary to the doctrine of Faith, held vniuersally by the ancient Church.

VVhite downe some conjectures, wherby he endeauoureth to persuade his Reader, that the belicfe of *Transubstantiation* came into the Church of late, to wit, at the *Laterane Councell*. But this is * false: for although the name *Transubstantiation* was not perhaps vsed before the Councell of *Lateran*: yet the thing signified by this name, to wit, the Reall presence of Christs body, succeeding in the place of the substance of bread, was held, and belicued from the beginning; as appeared by plaine, and sound authorities of Scriptures, and that euen Fathers, set downe by *Bellarmino*, and others. And although the Church had no necessary occasion to make expresse determination (far better learned then *M.*

VVhite wilbe in haste) do graunt, that *Transubstantiation* was belicued long before the *Laterane Councell*.

See *Bellarmino lib. 3. de sacr. Euch. cap. 19. 20. 21.* *Greg. de Valent. tom. 4. disp. 6. q. 3. p. 2. §. 2. 3.*

termination, what was to be held in that point, before contrary heresies arose, which might be one cause, that some men did not, nor were not bound to know it so expressly, as after the matter was explained & determined, by full authority of the Church: yet at least *implicite*, all did, & were bound from the beginning, to believe it. And although some, in their ignorance, did, before this declaration of the Church, doubt, or hold opinion to the contrary, yet this hindereth not, that they might believe this point by *implicite* faith; in regard private doubts and opinions, so long as they are in ignorance, without obstinacy, especially with resolution, and readiness to yield to the Church, do not take away *implicite* Faith, infolded in the generall assent, which every Catholike giueth to that article, *I believe the Catholike Church.*

To conclude, it is not inough for M. *VVhite* to name these eight, or any other points of our doctrine, and to say that we hold, or practice contrary to the doctrine of the ancient Church. But I must require him to set downe the time, place, persons, and other circumstances of this supposed innouation; which circumstances are commonly noted in Histories, when any such innouation, against the vniuersall doctrine of the Church, did arise. This my demand M. *VVhite* (who will, as it seemeth, sticke at nothing) taketh vpon him to satisfy, by naming seauen points of our Religion, offering to shew the time, when, and manner how they got into the Church. And therupon first he nameth *Pardons*, and *Purgatory*, the vse wherof (he saith) came lately into the Church. To this I answered first, that he nameth not the particuler time, place, nor persons, that first brought in the vse of *Pardons*, and *Purgatory*: and so he saith nothing to the purpose. Secondly, I answered that our question is not so much about the vse of *Pardons*, and *Purgatory*, as whether the doctrine which houldeth *Purgatory* to be, and *Pardons* (duely vsed) to be lawfull, came in of late, contrary to the former doctrine of the Church. Now M. *VVhite* will

VVhite
digress. sr.
pag. 374.

* Concer-
ning pray-
er for the
dead

dead (which supposeth the beliefe of Purgatory) learned Protestants graunt it to haue ben generall in the Church, long before S. Augustine his time, as maybe seeme in the *Protestants Apology tract. 1. sect. 3. nu. 4.* And that the contrary doctrine held now by Protestants was an old heresie, may be seene in *Epiphanius haeres. 75.* and in *S. Augustine haeres. 53.*

VWhite duclyvsed were vnlawfull; or that the doctrine concerning
pag. 374. the substance of these points, was first brought in of late,
 naming the first time, place, or persons, which brought it
 in, contrary to the former Faith, and shewing who resisted
 it as an heresie, and who continued to resist it.

(a) See the *Protestant Apol. tract. 1. sect. 3. nu. 10. & sect. 7. n. 5.* Secondly, he nameth *Popes Supremacy*, which he saith began in *Boniface* the third. But how false (a) his assertion is, appeareth by that which is shewed, by not onely *Catholike*, but also *Protestant Authors*.

VWhite Thirdly he nameth *Priests Marriages* to haue bene first
pag. 376. restrained by *Siricius*. This also to be false he may learne by
Concil. Carth. 2. can. 2. see Protest. Apol. tract. 1. sect. 7. n. 3. the Councell of *Carthage*, which signifieth, that *Priests* were restrained from company of wiues, long before *Siricius* his dayes, euen by the *Apostles* themselues. *Siricius* might, vpon occasion renew the prohibition, as also *Gregory* the seauenth might, but the first *Authors* of that doctrine, or practise they were not.

(b) See *Protest. Apol. tr. 1. sect. 3. nu. 12.* Fourthly, he nameth *VVorship of Images*, to haue bene first brought in by the *Nicene Councell*. But this Councell was so far from being the (b) first *Author* of this doctrine, as it expressely saith, it followed in this point, the doctrine of the *holy Fathers*, and *Tradition* of the *Catholike Church*, in which the *holy Ghost* doth inhabite. Concerning that which *M. VWhite* saith of *Images* of the *Blessed Trinity*, See *Bellarmino de Imag. c. 8.*

Concil. Nicen. 2. Fifthly he nameth the doctrine of *Merit of works*, to haue begone lately by the *Schoolemen*. But how (c) false this is, the authorities of the *Scriptures*, and ancient *Fathers*, alleadged for this point by our *Deuines*, do abundantly testifie.

VWhite Sixthly, he nameth the *Masse*. But he neither nameth
pag. 379. See *Bellar. l. 5. de Iustific. c. 2. 3. 4.* *Greg. de Valent. tom. 2. disp. 8. q. 6. p. 2. & 4.* (c) See the *Protestant Apology tract. 1. sect. 3. n. 6.*

nor can truly name the time, when, place, where, or per-
son which, since Christ, was first Author of the substance
of it, consisting onely in consecration, oblation, and con-
sumption of the sacred host. As for other additions which
he mentioneth, they are impertinent in regard they are not
any substantiall part of the Masse. If he urge them not as sub-
stantiall parts of the Masse, but as being, in his opinion,
substantiall errors, brought in, contrary to the ancient
Faith, I must require him to set downe, not onely when,
and by whom they were added as Cerimonies to the Masse:
but when, and by whom they were at first inuented and
taught; and who did resist, and continue to resist them, as
innouations in Faith, the which he is neuer able to shew.

Seauently he nameth *Originall sinne*. But he doth not,
nor cannot name the first Author of any thing, held about
this matter, vniuersally by our Church, as a point of Faith,
and therefore he wasteth words, and speaketh nothing to
the purpose, when he rehearseth this, or that Doctors
opinion, in this, or any other point. Because here onely
my question is not about priuate Doctors opinions, but
about doctrine of Faith vniuersally, and authoritatiuely
taught by the Church: of which kind my aduersaries can-
not shew any one point, held by vnanime consent of the
ancient Church, contrary to that which is holden now by
our Church, as a point of Faith; whereas we can, and do
shew diuers points held in that manner, by the ancient
Church, directly contrary to that, which is holden by Pro-
testants, as points of their Faith.

The fifth Obiection.

LASTELY my aduersaries object against the Roman
succeſſion, which in this Catalogue I mention: First
that it is not certaine that euer S. Peter was at Rome. Second-
ly that we haue no diuine, but onely humane prooffe, that
the Biſhop of Rome, rather then he of Antioch, is S. Peters suc-
ceſſour. Thirdly admitting that S. Peter had one to succeed
him in Rome; it is not certaine who this was which suc-

pag. 416. cceeded him; and who afterwards succeeded one another.
 pag. 418. Fourthly the Sea hath bene voyd a good while together.
 pag. 419. Fifthly a woman was once Pope. Sixtly diuers Popes haue
 pag. 421. bene heretikcs. Seauenthly some haue entred into the Pope-
 dome by Symonie and violence &c. Eightly, there haue byn
 thirty Schismes, and therefore it is vncertaine who was
 the right Pope.

See the Fa-
 thers cited
 for this
 point in the
 Rhemes
 Test. an-
 not. in cap.
 16. ad Rom.

Ioan. 22. 17.

See Bellar.
 l. 1. de Rom.
 Pont. c. 12.
 Stapl. re-
 lect. cōtro.
 3. q. 2. art.
 2.

To the first I answered: that so many ancient Fathers
 do witnesse, and so many monuments yet remayning do
 testifie that S. Peter was at Rome, and dyed there, that there is
 great ignorance, or impudency to deny or doubt of it. To
 the second I answered, that we haue diuine authority to as-
 sure vs, that there must be alwayes one in the Church, who
 is S. Peters successour, hauing the same absolute Pastorall
 authority, that S. Peter had. For first the name Pastour (be-
 ing peculiarly appropriate to S. Peter, by these wordes *Pasce
 oues meas*) signifieth an ordinary office, which dyeth not with
 the person, but is to be continued in a successour. Secondly,
 the end of this office, being common to all ages, argueth,
 that our Sauour meant so to institute it, as it might serue
 for all ages: and consequently, that it should be continued
 in a succession of such Pastours. Thirdly the loue and care,
 which moued our Sauour to institute this office, for the
 good of the Church, was cōmon to the Church of all ages:
 and the necessity, which the Church had of such a Pastour,
 was not only for that first age, but for all succeeding ages:
 and therefore it is not to be thought, that Christ our Sauour
 meant to institute that office, onely for to continue in S. Pe-
 ters person, and to dye with him, but that he ordayned it to
 continue in others, who from time to time, should succeed
 in his place. Now that the Bishop of Rome, rather then of
 Antioch should succeed in S. Peters office, is not indced expressely
 written in the Gospell; but is partly gathered from that
 which is there written, and is knowne vnto vs by Tra-
 dition of the Church, to be Christs institution; as is lear-
 nedly declared, proued, and defended by Gregorie de Valent.
 tom. 3. disp. 1. q. 1. de object. fid. p. 7. 4. 36. 37. and 38.
 The which to be so, is confirmed, in that, by Christs
 appoint-

[*Succession of Popes from S. Peters time defended.*] 291
appointment, one or other is alwayes to succeed S. Peter in
the office of chiefe Pastour: but my Aduersaries cannot as-
signe any other, besides the Bishop of Rome, that did or could,
vpon so sufficient ground, pretend to be S. Peters successour.

To the third I answer, that the disagreement of Au-
thors, in assigning which particuler men did, in order, suc-
ceed one another, is no argument, that there was not at all
an orderly succession: as neither the like disagreement of
Authours, about the yeare in which our Saujour suffered, is
no sufficient argument to proue that he suffered not at all,
in one or other yeare.

To the fourth, I answer, that *Vacancy of the See* is no
moral interruption of succession, although the vacancie con-
tinue for a good space: neither is it any maine incōuenience,
so that in the meane time, no speciall matter of importance
happen, which cannot be ended without one in that office,
so interpose his authority.

To the fifth, it is a meere fable, without all probabi-
litie, or morall possibility, that euer there was any such wo-
man-Pope. And if it had bene so, it proueth nothing, but
a vacancy of the *See* for that time.

To the sixth, the learned Cardinall Bellarmine doth shew
that there was neuer any Pope heretike, euen as a priuate
man: & all the best learned Catholike Deuines agree, that ne-
uer any did, shall, or can *ex Cathedra*, define any errour, or
heresie to be true Faith, or authoritatively teach the Church
any thing contrary to the true Faith: which being, although
some of them in their private opinion had held any errour
in Faith, or heresie, it could not preiudice the Church.

To the seauenth, wheras M. *VVhite* saith, it is the Popes
owne law, that if any man be installed Pope through mo-
ney or fauour of men, or by popular, or military tumult,
without the Canonick election of Cardinalls, and Clergy;
let him not be accounted Pope, or Apostolicall, but Apo-
staticall; I acknowledge with M. *VVhite*, that this was a ve-
ry good law: but how will M. *VVhite* make good his infe-
rence, to wit, that by vertue of this law, the succession of
the Roman Church is wholly ouerthrowne? How this in-

*See Omiph.
in annot.
sup. Pla-
sinam.*

*Bellar. l. 4.
de Rom.
Pont.*

*VVhite
pag. 419.*

ference will be made good; I confesse I cannot see. For first, among so great a multitude, that haue succeeded one another in the Popedom, *M. VVhite* cannot shew many examples of Popes, who entred into the Popedom, in such manner as the law forbids: or if they entred first vnlawfully, who were not after confirmed, and so made lawfull Popes, by the consent of the Clergy: or if any rare example could be found of one, that did enter, and continue in the Papacy vnlawfully, the most that is proued thereby, is that the *Sea* was *vacant* for that time; Gods prouidence in the meane time procuring, either that no cause necessary to be determined by the Pope, should happen; or els exciting some other meanes extraordinarily, to releiue the necessity of the Church, in such a rare and extraordinary case.

VVhite pag. 420. As for other abuses which *M. VVhite* sayth continued long; so long as they hindred not, that the Pope might be a lawfull Pope, they are impertinent to our purpose. For the *lewd life of the Scribes and Pharisees* was no iust cause, to hinder people from being bound to do as they, sitting in *Moyse* chaire, did say. Neither was yong yeares any hindrance, since that out of the mouth of infants, our Lord can worke his owne praise. Neither is ignorance or want of learning, and discretion any impediment, when by the mouth of an asse, God can instruct a Prophet.

To the eight, I answere, that the Schismes which haue bene in the Papacie, do not ouerthrow true succession. For in all those schismes (vnles for a time there were vacancy of the *Sea*) there was alwayes either one who truly was, and who was, to some, certainly knowne to be Pope (as for example *Vrbane* and his successours were, in the time of the great schisme, knowne to be true Popes) or els if for any short time, there was none certainly knowne to be true Pope, there wanted not meanes, in Gods Church, in such a case, to cleere the doubt, by making a new vndoubtable lawfull election, either in an ordinary manner, prescribed by some precedent true Pope, or in an extraordinary manner, prescribed by the Church, in a generall Councell, or otherwise; graue and vrgent circumstances requiring, that

that such extraordinary manner of election should be then vsed. As for example, when in time of schisme great doubt is who is true Pope; in which extraordinary manner *Martinus quintus* was lawfully elected true Pope.

Thus I hope, I haue answered the cheifest arguments, that my aduersaries either do, or can obiekt against my Catalogue. If they be not satisfied with this, which heere I haue sayd; let them read those authours, which I cite in the margent, who treat of those matters more at large, then my intended breuity will permit. This done, if yet they will not cease to clamour against the *visible Church*, assigned in my Catalogue; sith (as I haue proued) there must be *one*, or *other*, continuall *visible Church* assigned, of which men are to be instructed, in the true Faith; I must require that my aduersaries will set downe a Catalogue of such, as they deeme to be the true *visible Church*: and although I might require (in regard they except so much as they do, against the Roman Church) that they would set downe none, but a most pure, and precise company of Protestants, against whome no such exceptions could be made: yet (sith this were to exact more then an impossibility) I will content my selfe, if they can but assigne such a continuall *visible company* of professing Protestants, in whose defence, there may be as much sayd, as I haue sayd, in defence of the Roman Church, that so it may appeare, that the Protestants Church hath alwayes bene *visible*, as well as the Roman Church hath bene. When they haue made this appeare, I will proceed to the second part of the Treatise, ioyning issue with them, in another point, or question; to wit, whether, by other notes, we can shew ours to be, and theirs not to be the true Church. But while this appeareth not, as it is not like to do in hast, there is no great need to proceed; because, by our hauing, and their wanting a continuall *visible Church*, it appeareth plainly, that ours is, and theirs is not the true Church, which should instruct men in Faith.

Bellarm.

l. 4. de

Rom.

Pont.

Gretzerus

ibidem.

Greg. de

Valent.

rom. 3.

disp. 1. q. 1.

p. 7.

Onuphrius

in his

Annot.

vpon

Platina.

Stapleton.

relect.

controu. 3.

q. 2. a. 2.

Sander. de

visibil.

monar.

§. 2. Concerning the second; to wit, a Catalogue of a continuall companie of professing Protestants, which my Aduersaries must eyther assigne, or shew sufficient reason, why it need not be assigned.

IT is a thing worthy of obseruation, that the Protestant cause, in diuers points in Controuersie, is so bad, that it cannot be defended in any colourable sort, but with such shifting absurd answers, as haue bene made by Heretikes, & onely by Heretikes; and may be made by whatsoeuer Heretikes, for defence of their Heresies: and by which, if they were allowed for good, any errour or Heresie neuer so grosse or absurd, may be so maintayned, that none could be conuinc'd to be an Heretike. For example, if for any point of our doctrine, we alleage (as ordinarily we do) most plaine testimonies of generall Councells, or the whole streame of ancient Fathers; they will either flatly reiect their authority, saying they were men that might erre; or if for courtesie, or for their owne credit sake, they make some shew of respect to their authority, yet it is with this condition, or limitation, to wit, *so far forth as they agree with onely Scripture*, leauing liberty to themselues, to examine and iudge, whether in their doctrine they do agree, or not with holy Scripture. Which in truth, is to beare no more respect vnto the Fathers, then is to be borne to the Turke, or the Diuell himselve. For these are to be credited, so far as they agree with holy Scripture.

(a) Epiph.

heres. 73.

& 75.

(b) Vide

Acta Cō-

cil. Constā-

tinopol. in-

serta Actis

Cōcil. Chal-

ced. act. 1.

Now, was not this absurd shift (of reiecting the authority of Councells, and Fathers, vnder the pretence of onely Scripture) the answer of ancient (a) Heretikes, and namely of (b) Eutiches, when he was pressed with the authority of the Nicene, & Ephesine Councells? Yes certainly. Neither shall we read, that any other that was not an Heretike, did make this answer, when the definitiue sentence of a lawfull confirmed generall Councell, or vnanimie consent of ancient

ancient Fathers, was truly, and plainly produced against him, in any matter pertaining to the doctrine of Faith. May not this also be the answer of whatsoever Heretike, that hath bene, or shalbe pressed with the authority of Councils and Fathers? Yes verily. May not also any error be defended by this answer, when, by it, there is no sufficient certainty, how many, and which bookes be true Scripture; and when by it, liberty is giuen to a man, to determine, by his priuate spirit, which bookes be, or be not Scripture, & to translate, and interpret Scripture as he list, or as it seemeth most conformable to his error, without controulment of the Church? Yes doubtlesse. For this liberty being granted, how shall an obstinate Heretike be conuincd of error? If one alleage against him most euident places of Scriptures (as more euident then we alleage against Protestants, in diuers points, and namely about the Reall Presence, cannot be alleaged) this will not conuince him, more then it conuinceth our Protestants. For may not such an obstinate Heretike deny the booke to be Scripture; or corrupt the place by false translation; or peruert it by false interpretation, as it seemeth the manner of Heretikes was in *Tertullians* time, and as we see the manner of Heretikes to be in our time, and may be the manner of other Heretikes of whatsoever times? Yes surely. And what meanes then remayneth to conuince him? To charge them with this fault of denying the booke, corrupting the text, or peruerting the sense, will not serue to conuince them. For still they may shift off the matter, by boldly facing it out, & saying, that the bookes which they deny to be Scripture, be not indeed true Scripture: and the old translation, & interpretation, which they by their new, seeke to disgrace, is not the true translation, or interpretation: which position that they may maintaine, they may say as Protestants do, that by the light of the Scripture it selfe and by the testimony of the inward spirit, they are infallibly assured this which they say to be true. And what argument can we alleage so forcible, as to conuince them, and to make them yield in any of these points?

Perhaps some will thinke with *S. Hierome*, to dry vp
all

See the Introduction. q. 2.

See diuers plaine places of Scripture for vs, set downe in the defence of the Censure, §. About triall of spirits. Tertull. de praescript.

Hierom.
dial. cont.
Lucifer.

(a) *V White*
pag. 116.

V Votton
pag. 210.
V White
pag. 100.

pag. 87.

Euseb. hist.
l. 5. c. 27.
Aug. l. de
vniate
Eccl. &
heres. 69.
& 88.
Epiph. her.
59. Cypr. l.
4. ep. 2.

supra c. 12.

all these streames of hereticall propositions, with the onely bright sunne of the Church; prouing first (out of those bookes of Scriptures, which the heretikes themselves will allow to be Scriptures, and out of their owne translations, and interpretations) that there is, & must be in all ages a Church, the Doctours, and Pastours whereof (and not euery mans priuate spirit) is appointed by God, to be the ordinary meanes by which all men must be instructed, and taught the true doctrine of Faith; and consequently that by the iudgment of the Doctours, and Pastours of the Church, and not by priuate mens opinions, it must be censured, which bookes be, and which be not true Scripture, which is true, which is false translation; which is true, and which is not true interpretation of Scripture. One would thinke that by this meanes the obstinate heretike should be conuincd, as being forced to yield to the iudgment of the Church, which will condemne him. Yet lo, my Aduersaries haue found a shift, how to retaine hereticall liberty of opinion, and to keepe themselves from being conuincd; to wit, by flying into the mist of an *inuisible Church*; accounting none to be of the true Church, but such as are elect, and affirming that they, and not those *visible* Pastours, which condemne them, are elect: or fancying to themselves another Church, to wit, an imaginary multitude of Professours, agreeing with them in opinion; which, without all prooffe of historie, or probability of reason, they bouldly affirme to haue bene in all ages, secretly professing among themselves, the same doctrine of Faith that Protestants now do. This shift was partly vsed by ancient heretikes, and may be vsed, *in terminis*, as it is vsed by Protestants, by whatsoever heretike. For euery heretike, to auoyd the censure of the *visible Church*, may say, as Protestants do, that the true Church consisteth onely of elect; and that themselves, and onely such as agree, in opinion, with them, are elect. And how shall one conuince them in this point, vnles it be by shewing against them (as I haue shewed against Protestants) that the true Church, which is ordayned by God, to be the ordinary meanes, to which men must repayre for instruction in Faith, cannot be

be altogether invisible, as it should be, if it consisted only of the elect? And that granting it to consist of all professors of Faith it could not have bene, especially in all Christian Countries, continually, for so long a time, but that it should, in some sort, have bene knowne, and noted: and being noted, some mention would have bene made of it in histories, yet out either by friends or enemies, whereby it should be possible to assigne, and produce the names of some eminent, or knowne members of it in all ages? But no knowne professors of their doctrine can be assigned in all ages: Ergo, they are not the true Church.

behold his argument seemeth to me; and I hope will seeme to any indifferent man, euident, and sufficient to conuince, that neither Protestants, nor any other such upstarts can be the true Church. But will this conuince them? No. M. White is so farre from yielding to the force of it, that he maketh a particuler digression, wherein he seemeth to promise a full and direct answer vnto it. The which his answer consisteth of two parts. First, seing (as it seemeth) a necessity to admit professors of true Religion in all ages, he attempteth to make, as it were a Catalogue of the Protestant professors in all ages. Secondly, seing his Catalogue to come short, he goeth about to yield some reasons, why he cannot assigne a continuall professing Protestant companie in all ages. I will first set downe the Catalogue, and afterwards his reasons, that the Reader may iudge, whether this his answer be full, and direct, as he promiseth: and whether Anabaptists, or any other absurd sect of heretikes, might not make the like answer to my argument.

White digress. 48.

§. 3. M. Whites Catalogue of Protestant professors set downe; & shewed to be insufficient.

MAISTER White seemeth to deuide his Catalogue into three parts. The first part reacheth from the time immediatly after Christ, vntill eight hundred yeares were ended. The second from that time vntill Luther. The third from Luther vntill now.

*VV*hite
pag. 337.

As touching the first part, **I N A M E** (saith *M. VVhite*) the *Primitive Church*, and other Churches throughout the whole world, professing the faith of Christ: & **I A F F I R M E**, that they were of our Religion, though some corruptions, especially laterward, came in withall. And if our Aduersaries denie this, **V V E O F F E R** to make tryall, by the new Testament, and writings of all the said ages successiuelly: out of which **V V E V V I L L S H E V V** that our faith is the same, which the Apostles preached, and the Fathers for all that time believed, and whatsoever came in besides, was resisted, and disallowed. So that you see (if *M. VVhite* may be belieued vpon his bare word, and bold offer) there is no difficulty in affirming a *Visible Protestant Church* for eight hundred yeares.

Ibidem.

pag. 338.

But concerning the second part, *M. VVhite* himselfe acknowledgeth a difficulty: yet that we may not thinke this doughty Squyre to be easily daunted with any difficulty: **V V E S A Y** (saith he) that all that tyme (to wit, eight hundred yeares after Christ vntill *Luther*) in euery age successiuelly there was a Church of our Religion. And because we may not suspect this to be an answer in the ayre, he goeth forward to name the place, and persons. Touching the place (saith he) **R O M E I T S E L F E** was it. For in euery part therof, there were some that held our Faith: and that which was called the Church of Rome, was but a contagion outwardly cleauing vnto it, and by reason of the multitude, preuayling against it, in a sort, and obscuring it. Concerning the persons, & particuler companies, it must needs be graunted, that such there were, because the names of some are extant. As for example, the *VValdenses*, *VVickliffe*, and the *Bohemians*, which agreed with vs in substance of our Religion. Thus far *M. VVhite*.

Ibidem.

*VV*hite
pag. 394.

And this is all he saith to the purpose of a Catalogue of names of the Protestant Professours, from eight hundred yeares, vntill *Luther*'s time, in this place. Neither do I obserue more to be said in other places, vnlesse he will defend all those, whom he nameth in his 52. Digression, to haue bene Protestants, which he saith he will not. He saith indeed, that many of them were full Protestants, in euery point fundamentall: but because he only saith this in generall, and doth not define in particuler, what he accounteth to be, & what

what not to be a point fundamentall of the Protestant Religion; nor nameth who those were which held euery point fundamentall; I will passe them ouer, as impertinent to this present Catalogue, in which I require names of particuler men to be assigned, who at least by *M. Whites* accompt, held all substantial points of doctrine of Faith, in all ages, which Protestants hold at this day.

Lastly, concerning the time from *Luther* hitherward, *M. White* saith nothing in the foresaid Digression; but by his silence, seemeth to make no question, that *Luther*, *Zuinglius*, *Caban*, *Tyndall*, and others may be assigned for Professours of the Protestant Religion. And so instead of my long, ample, and particuler Catalogue of continuall Professours of our Religion, he maketh a quicke dispatch, assigning a short scrole of such as he accompteth Professours of Protestant religion. But how false this his scrole is, and how insufficient to shew a continuall company of professing Protestants, I am now to examine.

The first Part of *M. Whites* Catalogue confuted.

FAs **r** concerning the first part of it, I meruaile at his impudency, or ignorant bouldnes, that hauing in likelihood, either read or heard, how *M. Jewels* rash and bould challenge, stretching onely to six hundred yeares, hath bene reprehended, not only by Catholikes, but euen by learned Protestants; yet he doth not only in effect renew this Challenge, but extendeth it two hundred yeares further, then is mentioned in *M. Jewels* Challenge, whilst he affirmeth, that all Churches throughout the world, professing the Faith of Christ, for the first eight hundred yeares, belieued the same faith that Protestants do. Surely if this were true, *M. Doctour Humfrey*, and *Acontius* are to blame, for accompting the alleging of the Fathers authoritie iniurious and pernicious. Also diuers other learned and famous Protestants, and of all others, the *Magdeburgians* (who did ex professo vndertake to

White
pag. 34.

See the
Protestant
Apol.
tra. 1. sect.
1. tract. 2.
sect. 3.

VWhite
pag. 337.

seeke out the monuments of the Fathers writings, to see if they could find any thing, wherewith to confirme the Protestant doctrine, in points cōtrouersed betwixt vs and them) they (I say) were very greatly to blame, for blaming and reproving the sayd Fathers, for many points held by them, contrary to the doctrine of Protestants. But I perceive, *M. VWhite* hath left himselfe a starting hole, by admitting some corruptions, in the doctrine of the Fathers; by which meanes, whatsoeuer shalbe alledged against him out of the Fathers, if he cannot by false glosses conuert it into his purpose, nor auoyd the plaine euidence of it, to be such as cannot be denyed, to be against some points held by Protestants, he may easely answere, that the Fathers did indeed erre in that point, but the point is not fundamentall or necessary to saluation.

For this cause, I must require, that *M. VWhite* will set downe all points of Protestants doctrine, which hee counteth fundamentall, and necessary to saluation: by which I shall let him see, that either we at this day hould all points of doctrine, which he can accompt fundamentall; or that the Fathers themselves did not hould the same, and so cannot be sayd to haue belieued, and taught the same Faith, that Protestants teach, in all points fundamentall. If the article about *S. Peters*, and consequently the Popes Supremacy, which seemeth to sticke most in *M. VWhite*'s teeth, be accompted in vs a fundamentall error, or an error contrary to some fundamentall point, then doubtles the Fathers within the compasse of eight, yea of six hundred yeares (a) and lesse, who taught this point expressly, as is shewed at large by our (b) Deuines, and is confessed by learned (c) Protestants, did also erre fundamentally. If the article of Iustification by

(a) In the
Cōncel of
Chalcedon
(being one
of the first
foure
Generall
Councils,
reuerēced
by his Ma-
iesty of
England
that now
is, as Ca-
tholike &

Orthodoxe; and said by him to be acknowledged by our Acts of Parliament, & receiued for orthodoxe by the English Protestant Church: In this Cōncell (I say) celebrated about the yeare of our Lord 454. the Popes Supremacy is so plainly acknowledged, that *Leo* then Pope is stiled the *Vniuersall Bishop of the Church*.

(b) See *Bellarmin. de Rom. Pont. l. 2. c. 15, 16.*

(c) See *Protestants Apolog. tract. 1. Sect. 3. num. 10.*

only Faith, pertaine to the foundation, then the Fathers
(who are confessed by learned (d) Protestants, to dissent
from them, in this point; and who are proved by our (e) Protestant
Authours to agree with vs) do, as well as we, erre funda-
mentally. In a word, there cannot any point of doctrine be
assigned, to be a fundamentall error in vs, in which the Fa-
thers do not agree with vs, as may be seene in *Iodocus Coccius*.
Impudencie therefore, or grosse ignorance it is in *M.*
White, to challenge all the Christians of the first eight hun-
dred yeares, to be Protestants.

(d) See
Protestant
Apol.

tract. 1.
sect. 3. n. 6.

(e) See
Bellarm.

l. de Iustif.

Iodocus
Coccius.

I will omit to vage more, against this friuolus distin-
ction, of points fundamentall, and not fundamentall, as
hauing sufficiently refuted it in the Introduction. Once I
must wish the Reader to note, that howsoeuer a private
man may be sometimes excused, if he erre, in ignorance,
about some points not necessary to be expressly knowne to
every man; yet, that the whole Church in any age, did
vniuersally thus erre, in any point necessary, or not necessary
to be knowne to this, or that particuler man, cannot, with-
out impiety, be sayd: because the Church, hauing receyued
from Christ, & his Apostles, the *depositum* of Christian Faith,
is bound to keep it entire; hauing for that end, receyued the
assistance of the holy Ghost, to preserue it from all error in
Faith, and to teach it all truth.

Introduc.
q. 1.

1. Tim. 6.
v. 20.

Ioan. 16. v.
13.

VWhich being so, if in any age, it should loose any
part of this truth by contrary error in Faith, it would fol-
low first, that the holy Ghost did, for that age, omit to teach
it all truth: and that the Church also it selfe was, for that
age, a carelesse, or negligent keeper of that *depositum* of entire
truth, which was committed to it: and that it had failed to
be the pillat and ground of truth; yea that it (hauing once
bene the chaste Spouse of Christ, without spot, or wrinkle
of error in Faith) had contrary to the Prophetical promise,
I will espouse thee to me for ever, and I will espouse thee to me in Faith)
either altogeather ceased to be the Spouse of Christ, in that
age, or (which is as intolerable) had bene at the same
time, the Spouse of Christ, and the Harlot of the Diuell.
Christs Spouse in retayning part of the true Faith, and the

1. Tim. 3.
v. 15.

Ose. 2. v.
19. 20.

Cypr. l. de
vnit. Eccl.

Harlot of the Diuel, in being corrupted, or adulterated with some Heresies, or errors in Faith. The which last consequence, although my Aduersaries will not perhaps deny, but admit (in regard they knowing their Congregation to want the truth, in some points of Faith, could be content to perswade men, that it is no inconuenience, that the true Church did also want it; as *Aesops* Fox, knowing himselfe to want a tayle, could haue bene content to perswade other beasts, that it was no inconuenience, if they also wanted theirs:) Yet *S. Cyprian* would not admit it, but expressly saith: *Adulterari Sponsa Christi non potest*, the Spouse of Christ cannot be adulterated, or corrupted, to wit, with any error in Faith.

3. Reg. 3. v.
26.

The woman, which was not the true mother of the child, would haue had the child deuided, & could haue bene content with halfe the deuided child: but the true mother of the child could not abide, to heare that the child should be at all deuided, as knowing well, that the child could not liue, if it were thus deuided. So hereticall Sects, being not the Spouses of Christ, and consequently not being true mothers of true doctrine of Faith, could be contented with part of truth, & part of error in faith: but the true Catholike Church cannot abide to heare of any such diuision in Faith, as knowing the nature of Faith to be indiuisible: & that, if it be deuided, it ceaseth to be true Faith; in that, euen the least obstinately maintained contrary error, doth corrupt, and destroy true Faith. The which being so, thus I dispute against *M. VVhites* assigning the Church of the first eight hundred yeares to be Protestant.

A Dilemma against *M. VVhite*.

Either M. VVhite holdeth that the ancient Church of the first eight hundred yeares, had not any error in Faith, or that it had.

If it had; then it was not the true Church: and consequently, although he could proue it to haue bene Protestant (as he cannot) he did not thereby proue the Protest. Church to be the
true

true Church.

If it had not any error then, sithence Protestants by their owne confession hold contrary to the doctrine of it, in diuers points, it evidently followeth, that the Protestant Church is in error, and so cannot be the true Church. * See Pro. test. Apol.

The second part of M. VVhites Catalogue confuted.

CONCERNING the second part, to wit, from eight hundred yeares vntill Luther; M. VVhite maketh a short reckoning when he nameth onely VValdenses, VVickliffe, and the Bohemians, to wit Husse, and his followers; in regard he leaueth therby many a faire hundred of yeares, of which he maketh vs no accompt at all. He saith indeed there were more, but he durst not (as it seemeth) for feare of being checked, name any more in particuler, as it stood him vpon to make good his promise of a full and direct answer: but contenteth himselfe, with saying in generall: *some there alwayes were: and, there was a Church of our religion in all ages &c.* All which are idle words, impertinēt to our purpose, which requireth a Catalogue of names of such, as he dare iustify, to haue bene Protestant Professours in all ages.

VVhite
pag. 338.

Perhaps he meaneth, instead of particuler names, which he cannot find set downe in Histories, to fill vp the roome, with naming Rome it selfe, and with saying, that in euery part therof, there were some that held the Protestant faith: Truly, although this which he saith, is very strange, and such, as if one called VVhite had not said it, I should haue bene bold to haue called a Blacke lye: yet I do not meruaile, that he saith thus, because, hauing once entred into this busines, & hauing proceeded so deeply in degrees (I do not say of Arts, or Diuinity but) of boldnes or impudency, that he hath, in the first part of his Catalogue, aduentured to challenge all the knowne Churches of the world, for the first eight hundred yeares (if his pen, or print in both his Editions, haue not out-run his wit) to haue bene Protestants; in
which

which euery meane Schollar may conuince him, by plaine euidence of Histories, & other monuments of ancient writers, of so many vneruthes, as there were Churches in those times. Hauing therefore I say, entred into this businesse, and proceeded thus far; why may he not, in this second part proceed yet further, to affirme, that also in all succeeding ages, euen in Rome, and in euery part of it (mervayle, if not consequently, in the Popes owne Chaire, euen while he sate in it, in regard that stood in one part of Rome) there was some (to wit *inuisible*) professours of the Protestant Religion? Why (I say) may not he affirme this; when as, in this case, he need not feare to be conuicted of vneruth, by any histories, or monuments of ancient writers, in regard that they speake onely of men that were visible, and knowne; and not of such, as he sayth the Professours of Protestancie were in those ages, to wit *inuisible* men, that might be in the world, and yet could not, by any of the world, be seene, nor knowne?

But to leaue these *inuisible* men to M. *Whites Lynceus* his eyes, I will examine him about these few visible men, which he assigneth: and I aske him how he knoweth that the *Valdenses*, *Vickliffe*, and *Husse* were Protestants? The which question that he may resolve me to the purpose, and with some fruite, to wit, in such sort, as by his resolution, I may learne, in generall, how to know, who is, and who is not to be accompted a true Protestant, or a member of the Protestant Church, I aske secondly wherein consisteth the essence, or definition of a Protestant? And which is *differencia specifica*, & *ultima*, which doth distinguish a Protestant, from men of all other religions in the world? If he, and onely he be a Protestant, who holdeth *explicite*, or *implicite* all points of Faith, that were first held by *Luther*, the first Euangelist of the reformed doctrine; then doubtles neither *John Husse*, nor *Vickliffe*, nor the *Valdenses*, nor M. *White* himselfe, and his English Sacramentary Congregation, can be accompted good Protestants. For none of these held, or hold all points that *Luther* held, neither *explicite* nor *implicite*, as may be seene by the learned in *Ioannes Coccius*; and the vnlearned may heare,

See the
Protestant
Apol.

[*Hard to define who is to be accounted a Protestant.*] 305
heare, or read, in the Protestant Apologic; and appeareth,
in that *Luther* did disclaime from diuers points held by
them; and in that he condemneth the Sacramentaries par-
ticularly, as an execrable sect.

If all, and *onely* those be Protestants, that hould Iusti-
fication by *onely* Faith, which is accompted the maine point,
and, as it were, the soule* of the Protestant Church; we
shall find, that neither *VValdo*, nor *VVickliffe*, nor *Husse* can be
Protestants. If all, and *onely* those be Protestants, who hold
tooth and nayle against the Pope, the which is a principall
fundamentall point, in regard it is almost, if not altogea-
ther the *onely* linke, that vniteth, and ryeth all the seuerall
sects of these late Euangelicall brethren together, like
Sampsons foxes, by the tayles, hauing ordinarily their heads
in many other things, as much deuided into sundry Faiths,
as the heads of the sayd *Sampsons* foxes were turned one from
another sundry wayes: If (I say) to hould against the Pope,
in Faith, or at least, to preach against his manners, be suffi-
cient to make one a good Protestant; then I graunt *M. VVhite*
hath wonne both *VValdo*, *VVickliffe*, and *Husse*, and many
more, not *onely* Christians, but lewes, and Turks also to
be good Protestants. And so he may, by good right, and
with shame inough, fill vp with their names, the Cata-
logue of his Protestant Church. If all, and *onely* the pre-
destinate be good Protestants, then Catholikes euen when
they are Catholikes, Turks when they are Turks, maybe
good Protestants.

But what doth this help *M. VVhite* to make vp the
number of his Catalogue, when he cannot know who is,
and who is not elect? and consequently should not name
VValdo, *VVickliffe*, and the *Bohemians*, in regard he knoweth
not whether they were elect: nor by naming, cannot make
them elect; vnlesse he thinke his naming can do that, which
the Popes power to canonize cannot. If *M. VVhite* and *M.*
VVotton say, as they will say, that all, and *only* those are to
be accounted good Protestants, who agree in the substance
of true doctrine, to wit, in all points fundamentall, or points
necessary to saluation; this cleareth not the matter, and so

See Caluino
turcismus.
l. 2. c. 6.

is no good definition, nor description. For still the doubt remayneth, what is, and what is not a point fundamentall: and as M. *VVhite*, or M. *VVotton* may set downe, what in their seuerall opinions, is a point fundamentall: so another, who accounteth himselfe as good a Protestant as either of them, may set downe others, or not allow all that M. *VVotton*, and M. *VVhite* hold to be points fundamentall, as *de facto* we may find great difference of opinions to be among Protestants, about this point; & no rule and meanes agreed vpon among them, sufficient to decide this maine, and most important doubt.

The third part of M. *VVhites* Catalogue examined.

TH E which being so, although M. *VVhite* seeme to make no question about the third part of his Catalogue, to wit, from *Luther* vntill now: yet it is so questionable, who in particuler are, & who are not to be accounted good Protestants, that if he will set downe the names of those whom himselfe accounteth but to haue bene Protestants since *Luther*; it is ods, but that some of his brethren will pull him by the sleeue, and tell him, that at least it is a question, whether this, or that man were, in all points, euen fundamentall, a perfect Protestant.

VVhite
pag. 338.

This may serue, to shew the insufficiency of M. *VVhites* Catalogue, and to shew sufficiently, that it is impossible, for him, or any other, to assigne such a Catalogue: the which to be impossible, it is like M. *VVhite* saw well inough; & therefore he betaketh himselfe to another shift, in setting downe this assertion *VVe are not bound* (saith he) *to shew an exact Catalogue of euery person, & company, or else if we do not, we loose our cause.* To this I reply, that we do not require an exact Catalogue of the names of euery person, or company, which (as Protestants say) did in all ages hold their Faith. But whereas I haue proued, and M. *VVhite*, and other of his brethren dare not deny, that in all ages a company of men professing the Faith,

VVhite
pag. 78.

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Faith, called the Church, must continue on earth, by whose authority, as we say, or by whose ministrie (as Protestants say) euen the elect must be instructed in true Faith; and that this Church, by which men must be instructed, must not only continue to be, but must also, in one manner or other, continue still to professe the true Faith. Out of which followeth, as I haue already declared, that the true Church could not but be apparent, in some sort, to the world, or at least some eminent members of it in euery age, might haue bene, and yet may be assigned. Whereas also I (to shew our Church to haue bene alwayes thus *Visible*) haue set out a Catalogue of the names of diuers eminent men, in all ages, who were members of our Church. All that we require, is, that a Catalogue be made, to confront this of mine; not of euery one, but of some eminent men in all ages, whom M. *White*, or M. *Votton*, or some other of their fellow-Ministers will, with as good testimonie of Stories, or probability of reason, vndertake to defend, to haue bene of the Protestant Religion: as I will iustify those, whome I haue put into my Catalogue, to haue bene of our Religion. The which Challenge of mine, they are bound to answer, or else they loose their cause, as I proue by this Syllogisme.

Some eminent knowne members of that true Church, which is ordained by God, as a meanes to instruct men in Faith, may be assigned in all ages, as is shewed in the tweluth Chapter of my former Reply.

But no eminent knowne Protestants can be assigned in all ages.

Ergo, Protestants are not the true church, which is ordained by God, to instruct men in Faith.

The *Major* is proued in the tweluth Chapter of the Reply. If my Aduersaries deny the *Minor*; by the lawes of disputation, I may bid them assigne Protestants in all ages: which if they do not, they loose their cause: especially since they cannot giue sufficient reason, why they do not assigne.

§. 4. M. VWhite's reasons why he doth not assigne a better Catalogue, refused.

*VWhite
pag. 338.*

*See Bellar.
de Rom.
Pont. l. 3.
Stapl.
relect. con-
tro. 3. q. 3.*

*VWhite
pag. 338.*

FIRST, whereas M. VWhite sayth, *it was the time of Antichrist &c.* accounting the Pope Antichrist: this is a most absurd fiction, framed and followed onely by the brainicke furie of some hoat-spurre spirits, but misliked, and disallowed by more moderate, and mature iudgments, euen of Protestants themselves, which also is refuted ordinarily by our Authours, and shewed to be impossible, according to the doctrine of Scriptures, and ancient Fathers. Secondly whereas he insinuateth, that the Church was persecuted by the Pope; vnles by the Church he meane those few stragling knowne heretikes, which without continuance in time, order in succession, or vnity in doctrine of Faith, haue now and then risen vp, it is a fancy of his owne, or some other mans idle braine. For he shall neuer find such a matter recorded in histories: neither indeed had it bene possible, that the Pope could, in those ages, persecute the Protestant Church which was not at all, or at least, by my Aduersaries owne confession, was not visible, nor such as could by the world be seene, or knowne to be.

Thirdly, suppose the Pope had (which is most vntrue) persecuted the Protestants in all those ages as cruelly as Dioclesian did Christians of his age, is this a sufficient reason, to prouethat no memorie of any Christian professours, during the time of such persecution could come to our knowledge? or that we cannot now assigne (out of histories, written either by friends or enemies, and preserved partly by Gods providence, partly by humane diligence) the names, at least of some such professours, living in those ages? Surely if cruelty of persecution could diminish the number or obscure the fame, or blot out the memorie of true Christians; or if diligence in setting out, and executing Edicts which commaunded men to deface, and burne all Christian books and monuments, could hinder notice of the names of Christian men, and of matters done by them, or against them

[*M. Whites reasons of not making a better Catal.refuted.*] 309
them, to come vnto our know ledge; there was as much
intended, and attempted, to this purpole by *Dioclesian* against *Baron*.
ancient Christians, as morally can be imagined to haue *Annal.*
bene intended, and attempted by any Pope against *Pro- tom. 3.*
testants: yet we see the Christian Church was not dimini-
shed, but increased by that persecution of *Dioclesian*: neither
was it obscured, but illustrated by the notable opposition
made then vniuersally against it: neither could the Empe-
rour preuaile with all his Edicts, to get all the Christian
books, and monuments burned: neither, if he had, would
that haue made him obtaine his desire and purpose, which
was to extinguish, and roote out all Christian Religion,
out of the world, in regard Christian Religion doth not
so depend on bookes, but that it may be preserved without
them; neither could all memorie of Christian matters, haue
bene thereby blotted out of mens minds; nor could the
names, at least of some eminent, and famous men, haue bene
kept from the knowledge of posterity. For some Christian
Father, then liuing would haue reported it to his sonne; and
he to his sonne, from generation, to generation; and the
Pagan Historiographers themselues, either in praise, or
dispraye of their Emperours, would haue made, at least
some obscure mention of the persecution of such and such
Christians, made by such an Emperour.

Now seing all the cruelty, care, and diligence vsed
by *Dioclesian*, and other persecuting Emperours, to root out
Christians in the primitiue Church, could not preuaile (be-
cause Christ had promised that the gates of hell should not *Matth. 16.*
preuaile) against the Church, either to destroy, or to ob- *v. 18.*
scure the true Christians, in such sort, as to deprive posteri-
ty, and namely vs that now liue, euen of particuler memo-
ry of names, who liued so long since, professing the Faith, &
of particuler matters done, and said by them, euen in those
times of vniuersall persecution, when it was not free for
Christians to possesse, either whole Countreys, or to make
publike profession in one Citty, Towne, or Church; it is
not to be imagined, that any Pope would, or could, with any
cruelty, care, or diligēce, preuaile against the same Church

*Aug. de
Ciuil. Dei
l. 20. c. 8.*

*White
pag. 338.*

* This which M. White calleth a vveake argument, is so strong as S. Augustine thought fit to vrge the Donatists vwith the like: *Siveſtra eſt Eccleſia Catholica; oſtēdite illā per vniuerſā terrā ramos ſuos copia vber- tatis extēdere. l. 3. c. 2. cont. Gaudent. tom. 6.*

(being now of a tender and little plant, become a strong & great tree, stretched ouer the world) especially in such sort, as either quite to destroy it, or so to obscure it, that there should not be alwayes some eminent, or knowne members of it, whose names might be assigned, euen at this day. For euen in the true Antichrists short raigne, wherein there shalbe most cruell persecution, there shalbe alwayes some eminent knowne Professours of the truth, whose names doubtlesse shall not be blotted out of the memory of men, so long as the world standeth, more then the names of ancient Martyrs of the Primitiue age, are blotted out of the memory of men liuing in this age. If therfore Protestants had alwayes byn the true Church; it is not to be imagined, that any Popes persecution could haue preuailed against them, especially in such sort, as quite to destroy them: or so to obscure the memory of them, that there might not at this day be assigned, the names of some eminent, or knowne Protestants, in all ages.

But (saith M. White) it is certaine, that the Church may be in places, where none can see it, as in Elias his time, there was seauen thousand in Israël, and yet he saw neuer a one of them. VVhence followeth (saith M. White) that they argue* weakely, that say our religion was not, because we can shew no Professours. For Elias could shew none, & yet there was seauen thousand. To this I reply, that cōsidering what hath bene said in the tweluth Chapter of my Reply; this which M. White affirmeth to be certaine, is so far from being certaine, as the contrary is most certaine, to wit, that the Church cannot be in places, where none can see it, especially in so many places, as the true Catholike Church, dispersed ouer the world, must be; especially for so long a time, as Protestants plead *impossibilitie* of their Church: which being so, M. White may see, that they do not argue weakly, who say Protestants were not, because none could be scene, nor can be assigned. For out of that which I haue already said, it is euident, that if such men had bene, some of them, in all ages, should haue bene eminent, & knowne, not only to men liuing in their dayes, but also to posterity, by Histories, or by some other means.

M. VVhites example of *Elias* hath bene answered I know not how often, by our Authors; and it is very vnproper for M. VVhites purpose, in many respects. *Elias* who saw not seauen thousand, but said he was left alone, speaketh only of that particuler short time. But M. VVhite must speake of a far longer time, to wit, from the first eight hundred yeares vntill *Luther*. *Elias* speaketh only of a particuler place, to wit, in *Israël*: for at the same time, there was in *Iuda* a knowne company of true Professours of the Faith. But M. VVhite must speake of the vniuersall company of Professours, dispersed through all places. *Elias* who saw not these seauen thousand, was but one man; who, although a Prophet, did not alwaies see, or know euery thing that was, or might be knowne by some other man, liuing in that age; especially he being then alone in a caue a far off. But M. VVhite must defend, that no man liuing did, or could see, or know the faithfull (themselves excepted) although he liued neere, or among them. *Elias* spake of Professours in the old Testament, whose estate being not permanent, might more easily haue become *inuisible*, then the Professours in the new Testament, of which M. VVhite speaketh, whose estate is both permanent, & better established, as being grounded vpon more pregnant promises, then euer were made to men vnder the old Testamēt. Vnproper therefore, and impertinent is this example of *Elias*.

See Bellar.
de Eccl.
milit.
Stapl. re-
lect. cont.
q.3. art. 1.
Protest.
Apol.

VVherefore for a last refuge, M. VVhite alleadgeth a most true cause, why he doth not, nor cannot assigne a continuall *visible* Protestant Church. *The want of Histories* (sayth he) *is a hinderance*. A iust impediment assuredly. But, why (good M. VVhite) do yow want histories, making mention of a continuall Protestant Church? The true cause, although you will not alleadge it, is, because histories do not vse to make mention of things that neuer were: and therefore no mervaille if there be no mention, in stories of such a continuall Protestant Church, as you dreame of, because in truth there neuer was any such. He alleadgeth for a cause, first, *because* (sayth M. VVhite) *the most of those times were exceeding barren of good writers*. For which he citeth *Baronius*, who onely speaketh of one, to wit, the nine hundredth age,

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pag. 338.

age, called therefore the obscure age. But how, or by what Logickedoth *M. VVhite* proue, that because *Baronius* noteth some want of writers in the nine hundreth age, more then in other ages; therefore, for the molt of those times, to wit from eight hundred yeares vntill *Luther*, there was exceeding barrenness of good writers? What? Doth one swallow make a summer? If not; why then are there not histories, speaking of Protestants, in all other ages, when there was more store of writers? Againc is there such barrenness, euen in the nine hundreth age it selfe, that there is no writer to make mention, at least of some Christian Professours, liuing in that age? And if of some, why not of Protestants, if any had bene? Were all those also that then liued, so tongue-tyed, as not to tell some thing to their children, of what happened, in their memorie, to some Christian professors of that age? Or were men of the next succeeding age, so short of memory, that they could not remember, what they had heard their Fathers say of such, or such notable men, and matters of the next foregoing age? Or so careless, that remembring, they would in their histories, haue bene altogether silent, in a matter so important, rather then in matters of lesse moment?

Surely it importeth vs very much, to vnderstand some thing, how things passed with professors of true Christian Religion, in all former times; partly in regard the life and actions of the better sort of them should serue, in some sort, as patternes, for the direction of our life, and actions; partly in regard, when we see those glorious things fullfilled, and set downe in Stories, which were promised, and foretold so to be fullfilled, in the Church, by the Scriptures, namely the continuance, largnes, and glory of the Church, the world may thereby be moued, to giue more credit to the Scriptures: and Christians themselues may be greatly comforted, and confirmed in Faith, and hope to haue other things fullfilled, in due time, which by the same Scriptures, are promised, and foretold.

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Wherefore if it be true, which *M. VVhite* sayth, that things past cannot be shewed but by histories, it is not to be doubted, but

but partly by Gods providence, partly by humane diligence, there shall be alwayes some histories, more or lesse extant, which speake of a Church in all ages, to let it be seene to the world, that Gods Prophets, foretelling glorious things of the Church, were not deceived: and that the diuine prophesies, and promises, set downe in Scriptures of the continuance, largenes, and glorie of the Church, were fulfilled. Such histories therefore or at least some thing equi-
 ualent to histories must be acknowledged to haue bene, and yet to be extant, to testify the performance of the sayd Prophesies, and promises, as M. VVhitaker acknowledgeth, say-
 ing: VVhatsoever the ancient Prophets did foretell of the propagation, or increase, largenesse, and glorie of the Church: that doth history most
 cleerely witnesse to be performed. So there is no controuersy, but that
 Ecclesiasticall history doth giue suffrage, or testimony to the truth of the
 ancient Prophesies. Therefore want of histories could be no
 hinderance, to shew a continuall visible Protestant Church, if the Protestants were indeed the true Church, spoken of in the Scriptures; but being not the true Church, nor indeed a Church at all, before Luther; no meruaile if M. VVhite say, that he cannot assigne a continuall companie of the professours of it, in all ages, for want of histories.

VVhit.

cont.

Duraum

l. 7. pag.

472.

Secondly M. VVhite alleadgeth, as a cause why he wanteth histories; because he assureth himselfe, the Church of Rome would, in all those ages, do her best to deface the memorie of any thing, that might witnesse for Protestants. This reason is already refuted, when I shewed as much cruelty, and diligence to haue bene vsed by Dioclesian, in this kind, against Christians, as morally can be imagined, and more the can be shewed in any story to haue bene practised, by whatsoeuer Pope, against Protestants; which also, if it had bene practised, could not more haue preuailed against Protestants vniuersally, in any age, if they had bene the true Church (in regard Christ promised that bell gates shall not preuaile against the Church) then Dioclesians cruelty, and diligence did preuaile against Christians of that age; and consequently, there could not haue bene such a generall defacing
 of names, belying of opinions, burying of memories, corraupting of bookes,

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pag. 339.

Matth. 16.

v. 18.

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purging and razing all manner of evidence (as M. VVhite seemeth, without all testimonie of Storyes, to assure himselfe to haue bene vsed against Protestants of former times) especially in such sort, that no sufficient record should remaine set out by friend or foe, in praise or dispraise of Protestants, to beare witnessse of the truth, and to leaue memory of the names of men, and of the matters done against them; as we see records remaine, which testify the names of Christians, and what was done against them in Dioclesians dayes.

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pag. 338.*

And I meruaile how M. VVhite, who saith *that things past, can by no other meanes be shewed, but by Histories*, can say, that the Church of Rome vsed these practises against Protestants, in former ages; when as he is not able to shew, out of any History, that euer any such practise was vsed against Protestants, in those ages; or that any Protestants were at all in those ages. Belike M. VVhite hath an art of seing that, which neuer was; and of assuring himselfe of things past, which cannot be shewed by Historyes, and consequently (in his opinion) by no meanes: or rather these things, which he saith were practised in times past, were not indeed things in times past, but were phansied by his owne idle braine, and onely imagined to haue bene practised in times past. For doubtlesse, if such had bene, there would haue bene some records remaining of them, at least among Protestants themselves, as wee see recordes remaining yet of things done by heathen Emperours against Christians of more ancient times: and as we see records are, and wilbe kept both by Catholikes, and Protestants, of what hath bene done by one against an other, in these latter ages, since Protestant religion did indeed first arise. And therefore if we may by the present, iudge of what is past, we may well say, that such things could not haue bene done in times past by the Church of Rome, against Protestants, as M. VVhite imagineth, but it would haue bene written at large, if not with aduantage of many vtrue additions, as we may see vsed (to seeke no other example) even in this short sentence wherein M. VVhite affirmeth, that it is the practise of Papists at this day, to *d. face Protestants names, belye their opinions, bury their*

*VVhite
pag. 339.*

memo-

memories, corrupt their books, suppress the truth of things, and raze all manner of evidence. In which how many vnttrue additions there are, I leaue to the discreet Reader to iudge, referring him for answer of what may seeme to need further answer in this, or any other point of M. *Whites* booke, to other Catholike Authors, who write particularly of these and other points. And namely, whereas M. *White* referreth vs to *Doctour Fields* booke of the Church, I referre him againe to the *Protestants Apologie*, out of which I haue thought good heere to recite some few lynes, least any man, seeing this scarre-crow of D. *Fields* booke cited, and so highly comended by M. *White*, might imagine, some wonderfull matter to be contained in it, sufficient to confirme M. *Whites* cause: when indeed, it containeth nothing concerning this point, which now we haue in hand, but a most absurd, incredibly bold, and ill proued assertion, contrary to truth, contrary to the common doctrine of learned men, as well Protestants, as Catholikes.

§. 5. *Doctour Fields opinion related, & confuted.*

VHERAS the truth is, that there cannot be assigned a continuall visible Protestant Church; as not only Catholike Authors vrge, but also learned Protestants ordinarily graunt; M. *Doctour Field* will needs in a strange manner defend, that the Protestant Church was alwayes visible. The which his opinion the Author of the *Protestants Apology* relateth, and refuteth in manner following.

M. *Doctour Field* (saith this Author) in his booke of the *Protestants* Church l. 3. c. 6. initio pag. 72. ante med. saith: It is most friuolous, that some demaund of vs, where our Church was before *Luther* began? For we say, it was, where now it is. If they aske vs which? We answer, it was the knowne, and apparent Church, in the world, wherein all our Fathers liued, and dyed; wherein *Luther*, and the rest were baptized &c. And most exceeding boldly he further sayth: None of the points of false doctrine, and error, which they now maintaine, and we condemne, were the doctrines of that Church &c.

Protestants
Apol.
tract. 2.
cap. 2. Sect.

« We most firmly belicue all the Churches in the world;
 « wherein our Fathers liued and dyed, to haue bene the true
 « (Protestant) Churches of God; in which vndoubtedly salua-
 « tion was to be found: and that they which taught, imbra-
 « ced, and believed those damnable errours, which the
 « Romanists now defend against vs, were onely a faction
 « &c. Thus the sayd Authour relateth Doctour Fields opinion, which
 « hauing done, he goeth for ward to refute it, saying as followeth: Who
 « can, without amazement, and wonder, behold this incre-
 « dible boldnes? For was not the Masse (wherein are compre-
 « hended so many chiefe points of our religion) the publike
 « Lyrurgy solemnly celebrated, in all Churches, at Luthers first
 « appearing? Was the then externall face of religion any o-
 « ther then our now professed Catholike Faith? or was Pro-
 « testancy then so much as but in being? No meruaile there-
 « fore, if our Aduersaries doubt not to make vndue, and pre-
 « tended clayme to the ancient Fathers, seeing they blush not
 « to affirme thus exceeding boldly, and vnruly of the time,
 « in which Luther first began, which is yet within memorie
 « of this present age. That the Protestant Church was then
 « inuisible, and could not be shewed, is generally affirmed,
 « and confessed by Iohannes Regius, M. Iewell, M. Perkins, and
 « many others, most directly against that which M. Doctour
 « Field hath so boldly affirmed. Into which his bold assertion
 « he aduentureth, onely thereby to auoyd the other absurd
 « paradox of their supposed Churches being then inuisible, in
 « which so many learned Protestants haue also disclaymed
 « heretofore; as on the other part, those who so affirmed
 « their Churches then being inuisible, affirmed the same, as
 « enforced thereto, in regard of the knowne pregnant vnruth
 « of M. Doctour Fields other assertion, in affirming, as before,
 « their Church to haue bene then knowne, and visible. Vpon
 « such dangerous extremes are our aduersaries driven, in their
 « thus sayling betwene Scylla, and Caribdis &c. Thus farre are the words of the Protestants Apology: the
 « which do sufficiently shew M. Doctour Fields opinion to be
 « contrary to truth, and contrary to the doctrine of other
 « learned Protestants who cannot deny, that before Luther,

there

there was no such visible Church of Protestants, as he pretendeth at least, even by M. Whites reckoning, for diuers hundreds of yeares. Now although this might suffice, to diuert any reasonable man, from following M. Doctour Field, in this his opinion: yet for more satisfaction of the iudicious Reader, and especially of such as may be deceyued with the craftie conuicience of M. Doctour Fields discourse, thus I dispute against this his opinion.

This faction, which M. Doctour Field pretendeth to haue held those opinions, which he accounteth damnable errors in vs, either was a company of manifest damnable heretikes, for holding the sayd opinions; or not.

If they were; how happened, that the good Christians did not, according to S. Pauls rule, and according to the continuall custome of the Church, excommunicate them? How chaunce, that the true Pastours, and namely those worthy guides of Gods Church, which M. Doctour Field himselfe speaketh of, did not, as their duty is in such case, note, obserue, openly reprehend, and resist the first open professours of such damnable errors? How chaunce, that they did not, at least (according to S. Iohns rule) forbear to say *Aue* vnto them? Or (according to S. Pauls admonition) to communicate with them, especially in diuine seruice and Sacraments? For what society is there betwixt light and darkenes? what conuention is there of Christ with Belial? What communication, especially in diuine seruice, and Sacraments, can there be betwixt Catholikes, and manifest damnable heretikes?

Gal. 1. v. 8.
C. 9.

1. Ioan. 3.
v. 10.

Rom. 16.
v. 17.

2. Cor. 6.
v. 14. 15.

On the other side, If M. Doctour Field will hold that the pretended faction, which he speaketh of, was not a company of damnable heretikes; nor those their errors, as then to be accounted damnable errors, or heresies; how happeneth, that we should be accounted damnable heretikes, for holding those their supposed errors? or how can those their opinions, which in them were to be accounted onely errors, to be in vs, not onely errors, but also damnable heresies? Before M. D. Field can well iustifie the supposed errors of the pretended faction to be in vs damnable heresies; he had need to proue, first, that there was such a faction:

secondly, that their opinions were errors in Faith: thirdly that those errors are defended by vs, with that pertinacy, which is sufficient to make errors in Faith, become damnable Heresies.

To begin with this last, and to suppose for the present (not in good earnest, but only for argument sake) that there had bene such a faction: & that they held such errors, and that we hold the same errors; I suppose M. D. Field will haue some difficulty to shew that we hold them with that pertinacy, which is proper to heretikes, or which is necessary, to make errors become damnable errors, or heresies. For pertinacy proper to Heretikes doth not consist in holding an opinion, in it selfe erroneous, or peruerse: for this may happen to the best man, as appeareth in S. Cyprians case. Nor secondly, in houlding opinion, which, by this, or that other particuler, or priuate Doctour is adiudged peruerse: for so likewise the best men may hould something, in it selfe very true and conformable to Scripture, which another Doctour, for some apparency of some place of Scripture, may iudge to be peruerse, and plainly contrary to Scripture. Nor thirdly in houlding opinion, which by the party himselfe is iudged peruerse; and contrary to the diuine truth. For then, who euer could, or at least should become an Heretike? Or how should one be conuincd to be an heretike, since either it is not possible, or at least not likely, that any man wilbe so mad, as to hould, and maintaine opinion, contrary to that, which himselfe iudgeth to be peruerse, and contrary to the diuine truth?

Pertinacy therefore, proper to an heretike doth not consist in houlding error any of these wayes: but it consisteth in houlding peruerse opinion, which the party knoweth so to be iudged by the Church: or when the party either being admonished by the Church, to correct his error, or knowing the Church to haue defined, or to hould the contrary, will yet persist in his error. This to be that

Aug. de pertinacy, which properly maketh an Heretike, is insinuated
c. 18. by S. Augustine, when he saith, that those, that in the Church of
c. 5. Christ, do hould some vnfound & peruerse opinions; if being admonished

to come to wholesome and right heliefe, they resist contumaciously, and will not amend, but do persist to defend their pestilent, and deadly doctrines; ep. ad Titum: teste they are made heretikes. Also by Origen, who sayth; euery such man Pamph. in Christian Faith from that, which the definition of Ecclesiasticall Tradition containeth. Also by Theodore Beza, who (although he were Beza. in no. one, who respected not ouer-much the authority of the Church) saith: that he is an Heretike, who doth so go astray from tis sup. A. wholesome doctrine, as contemning God, and the iudgment of the Church, Elis. c. 5. persisteth in his opinion; and violateth the concord of the Church, V. 17.

Lastly experience, and reason it selfe teacheth this to be true. The experience is in S. Cyprian, who although he did earnestly defend an error contrary to the truth: yet in regard the matter was not then defined (as S. Augustine excuseth him) by full authority of the Church, he did not deserue to be accounted an Heretike. Whereas the Donatists defending the very same error, after it was defined by full authority of the Church, were worthily therefore censured to be Heretikes. The reason of which difference is, because in matters not defined by the Church, a man is not bound to believe any private learned mans opinion, though pretended by him, to be grounded vpon Scripture: but he is absolutely bound to believe the Church, in regard the Gospell it selfe teacheth vs, that he who will not heare the Church (especially defining generally, houlding something to be diuine truth) is worthy to be accounted (not only an heretike, but) as a Heathen & Publicane, to vse our Saviours owne words. D. Done in his perswasion p. 14. saith: no Church can be condemned, & adiudged hereticall by any private Censure, but it must be publike, euen a generall Councell, as he there declareth. Matth. 18.

Wherefore I may conclude, that pertinacy, which is proper to an Heretike consisteth in houlding opinion contrary to the knowne Faith of the Church: & consequently vnlesse M. Doctour Field can shew that we hold opinions iudged to be errors by the Church; and that we (either being admonished by the Church to correct our errors, or knowing wel inough, that the Church hath defined, or doth generally hold contrary to vs) do yet contumaciously resist, or persist in error; he cannot proue vs to hold any damnable error, But M. Doctour Field can neuer shew, that either we do know the Church to haue defined,

finely, or to hold contrary to vs in any point of doctrine; or that the Church did admonish vs to correct our errour; or that the Church euer iudged, that our doctrine in any point, is peruerse, and contrarie to Scripture. Therefore, although for argument sake, we should admit, that our doctrine containd errours; yet M. D. Field could not proue them to be damnable errours. Whereas we can proue, Protestants (who hold in many points contrary both to the ancient, and present Church) to hold many damnable errours, and heresies.

But to let this passe; now I aske M. D. Field, how he will proue that our opinions, or the opinions of those who liuing in former times, agreed with vs, are indeed errours against Faith? It may be he will endeavour to proue it by such a like begging Syllogisme as this.

Those opinions, which consent not with Scripture, are errours against Faith.

But, these opinions do not consent with Scripture.

Ergo, they be errours against Faith.

The which Syllogisme if he will vse, as M. VVhite here useth the like, to proue continuance of the Protestant Church, saying:

The Church, whose doctrine consenteth with Scripture, must continue without interruption.

But the doctrine of the Protestant Church consenteth with Scripture.

Therefore &c.

If (I say) M. D. Field will also vse this kind of reasoning as M. VVhite doth, briefly I answer them both, that this is to begge that, which is the chiefest point in question. For the chiefest point in controuersie berwixt vs and Protestants, is, which opinion consenteth with Scripture rightly vnderstood: and what company that is, whose doctrine consenteth with Scripture rightly vnderstood? If M. D. Field or M. VVhite will endeavour to resolue this question, by cyting this, and that sentence of Scripture, interpreted by their priuate iudgment or spirit; who seeth not, that they runne on still, as it were from doore to doore, begging that it may

be graunted, that those sentences of Scripture may be interpreted, as seemeth best to their private iudgment, or spirit. Which vnreasonable begging of the question, if they will giue ouer, and will but stand, either to onely words of Scripture, without all exposition; or to such expositions, as are conformable to the ancient Church doctrine; they shall find vs so farre from disclayming, to make triall of our doctrine by the Scripture, that we haue already offered, and do yet make offer to make triall by Scripture; being ready to answere them, whensoever it shall please them to beginne to oppose; as they may see one of our Authours, to wit *Iodocus Coccinus*, hath already begun to oppose against them, setting downe vpon euery chiefe point of controuersie betwixt them and vs, first sentences of Scripture, without all exposition. Secondly the vniforme doctrine of the Greeke, and Latin Fathers, wherunto we will conforme our interpretation of Scripture. The which his worthy worke while they do not (as they neuer can) confront with a like peece of worke, they may a farre of barke against our doctrine, as though it were contrary to Scripture, and brag that their doctrine consenteth with Scriptures: but the world may see, that these be but braggs, and that in truth their cause cannot stand, if (private partiall interpretation being set aside) it come to be substantially examined by Scriptures, either alone, or interpreted conformably to the doctrine of ancient Fathers.

See the
Defence
of the
Censure.

The which being so, the discreet Reader will easely see, that *M. D. Field* will neuer be able to proue our doctrine to contayne errors; and especially damnable errors; and that he doth without reason call those a *faction*, who liuing in former ages, agree with vs in doctrine of Faith: especially considering, that they were not onely some few as commonly factions be, but the vniuersall multitude of visible professors of Christian Religion, spread over the world, some few, and very few person excepted, who although dissenting from vs, in some one or few points, did disagree with the present professors of Protestancy in farre more points of doctrine, concerning matter of Faith. Considering also

that neither the time, place, persons, and other circumstances can be assigned, by which men may know, when this pretended faction did begin, as commonly in factions, about matters of lesse moment, are ordinarily noted in Stories.

All which being duely considered, *M. VVhite* may see how little reason he had to cite *M. Doctour Field*, in his margin: and how little credit the Protestant cause gaineth, by *D. Fields* opinion. But it seemeth *M. VVhite* saw the insufficiency of his owne promised Answer to our obiection, which demaundeth a continuall visible Protestant Church to be assigned: and so was willing to help himselfe with any thing, that might make shew of answere, neuer examining sufficiently, whether it were true or false: or whether it were conformable, or not conformable to his fellow-Protestants, or to his own doctrine: or whether others whome himselfe will account heretikes, as well as we do, may not, by such scely shifts, as he hath here made, make as good a shew of a full, and direct answere, as he hath done.

§. 6. *How euery Sect of Heretikes might make as good an answere to my Challenge as M. VVhite hath done.*

THVS I haue examined *M. VVhites* Catalogue, and the reasons why he cannot make a more perfect Catalogue: and I find it very defectiue in both: so that instead of a full, & direct answere, promised to our obiection, which troubleth the Protestants exceedingly, to wit, that they are not able to shew any continuall company of people, which in times past, was knowne in the world, to hold that forme of doctrine and Religion, which now they haue brought in. Instead (I say) of a full and direct answere, I find no answere at all; vnlesse it be such an answere, as might be giuen by *Anabaptists*, or any other absurd Sect of heretikes, who would pretend to be the true Church. For may not euery such heretike say, that there hath bene in all ages, and in all nations, some professing in secret the same doctrine, which now they bring into the light? And when they are
vrged,

[Every Heretikes pretence as good as M. VVhites.] 323
 urged, to assigne a continuall succession of these Professors,
 may they not make a bold offer so to do, saying as M. VVhite
 doth : As touching the time immediately after Christ, and so forward till
 800. yeares were ended, I name the Primitiue Church, and other Chur-
 ches throughout the world, professing the faith of Christ : and I affirme
 that they were of our Religion, though some corruption especially after-
 ward, came in withall. And if our aduersaries deny this, we offer to make
 the tryall by the new Testament, and wrytings of all the said ages succes-
 siuely; out of which, we will shew, that our faith is the same which the
 apostles preached, and the Fathers for all that time beliened, and what-
 soeuer came in besides, was resisted and disallowed. May not (I say)
 euery vpstart Heretike in like manner say, I affirme; we offer;
 we will shew &c. Yes surely, if thame will suffer them.

VVhite
 pag. 337.

May they not also go forward, for the ages following,
 saying as M. VVhite doth : VVe say, that all that time also, in euery
 age successiuely, there was a Church of our religion. And if our aduersa-
 ries bid vs shew it, and name the place, and persons; we answere, that
 touching the place, the Church of Rome it selfe was it, for in euery part
 therof, there were some that held our faith, and that which was called the
 Church of Rome, was but a contagion outwardly cleauing to it, by rea-
 son of the multitude preuayling against it, in a sort, and obscuring it. And
 concerning the persons: first, it must needs be graunted that some there
 were &c. next we are not bound to shew an exact Catalogue: for first, it
 was the time of antichrist &c. Secoaly the Church may be in places where
 none can see it &c. Thirldy the want of Histories is a hinderance &c.

pag. 338.

All this (I say) they may say, as well as M. VVhite doth:
 but this is so far from being a full and direct answere, as I find in
 it no part of a good answere, that part excepted, in which
 M. VVhite saith, the want of Histories is a hinderance, that he can-
 not assigne a company of his Profession in all ages. VVhich
 is as much, as if (instead of fulfilling his promise, to make a
 full and direct answere) he confessed in plaine termes, that
 he cannot make a full and direct answere, but that he must
 graunt, that ours, and not the Protestants is the onely visible,
 and consequently the onely true militant Christian Church,
 knowne, or which may be knowne to haue bene in all ages.
 Which being so, fith (as I haue proued) there must be one
 Christian Church knowne to haue bene in all ages, the

which

which is ordained by God, to be an *infallible meanes*, both to instruct all men in Faith, & to decide all doubts, questions, and controuersies of Faith; it must be graunted, that ours, and not the Protestants is that Church; and that consequently, all men carefull of saluation, ought to repaire for instruction, & resolution in all matters concerning Faith, to ours, to wit, the Catholike, and not to the Protestant Church.

The Epilogue, wherein is briefly shewed, what fruit the Reader may reape by the whole precedent discourse.

BY this which hath bene hitherto disputed, the discreet Reader will easely see how much it importeth him to seeke, and find out the true Church; in regard it hath bene shewed, that both our first instruction in the right Faith, and the finall resolution in all controuersies of Faith, must (according to the ordinary law) be receaued, from this companie or Church; and consequently as he will, by this consideration, be moued to seeke and find out the true Church: so he will not content himselfe, to heare such bold fellowes, as M. VVhite, or M. VVotton say, that men of their religion is the true Church; because he may heare euery sect of heretikes say as much: but (being carefull of his saluation, and knowing how much it cōcerneth him not to be deceyued, but to be well resolved, in this point, whereupon dependeth the resolution of euery other point, which is to be believed, by that *one, infallible, entire Faith, which is necessary to saluation*) he will inquire which party bringeth best proofes, to shew theirs to be the true Church; and finding it confessed, on both sides, that according to Scriptures, the true Church must continue to professe the Faith of Christ, in all ages; he cannot but thinke, that sithence there could not be a professing company of Christians, in all ages and especially (as the Scriptures signify that true Church must be) spread over the world, in so many places, but

but (according to that which I haue sayd Chap. 12. of this my Reply, and in the Appendix at) least some of them in all ages, would be eminent, and knowne; & being knowne, the names of them, or of some of them would be recorded in histories: by friends or enemies he cannot (I say) but thinke, that by reuoluing histories, the true Church may be assigned, in all ages, as in my Catalogue he may see it assigned.

Now when he shall heare Protestants confesse, that they cannot, for want of histories, assigne a continuall Protestant Church, more then can be assigned by Anabaptists, or any other absurd Sect of heretikes: hearing them also alleadg such friuolous, reasons why they want histories, as may be alleadged by the sayd Anabaptists, or any other heretikes, what can he, being discreet, and carefull of his saluation, conclude of all this, but that the company of Catholikes (and not the Protestants) is the true Church; and consequently, that he must be instructed, and solued in all doubts, questions, and controuersies of Faith, not by the onely bare letter of Scripture; nor by Scripture interpreted onely by his owne, or any other priuate mans naturall wit and learning; nor by priuate spirit; nor by the Protestant, or any other hereticall ministry; but by the infallible authority of the continually visible Catholike Roman Church.

Faultes escaped in the printing.

Pag.	Line.	Fault.	Correction.
12.	21.	could heare	could ordinarily heare.
25.	17.	Martyrmaker his time	of his time.
216.	23.	sentences) which	sentences (which.
124.	15.	gaue	giue.
128.	26.	them. Protestants	them; Protestants.
273.	35.	ἀποστύλας	ἀποστύλας.

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Fautes escaped in the Printing, corrected by the
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4	10	book & chap.	answerable		Neyther, wit, that na-
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74	5	skill	style	236	16 infallible inuisible
76	4	authorities	authority	Ibid.	22 sincerity sincerely
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181	33	sufficiently	sufficient	Ibid.	18 solued resolved.

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 Corrige. Priuate spirit is not the rule and meanes.
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 Corrige. The doctrine of the Apostles was the rule and meanes.
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